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RELIGIOUS EDUCATION

A Quarterly Devoted to the Development of
Character through the Family, the Church,
the School and Other Community Agencies

JANUARY-MARCH, 1939



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Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort.

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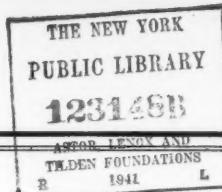
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The Religious Education Association

Thirty-five years ago the Sunday school was in full flower. Every church had its superintendents and teachers and pupils. Enthusiasm ran high, revivals were held, pupils were converted. Many knew the Bible almost by heart. Mass conventions were in order. Every denomination had its Sunday School Board, and the American Sunday School Union was going strong. Everybody was interested and eagerly at work.

In that year the Religious Education Association was born. Evangelists, Bible teachers, Sunday school workers, college presidents, business men, public educators, all felt its need.

Why? Was their work not already a success?

Certainly it was—and so was the work of their various Unions and Boards. But these active religious educators were so close to their immediate task that they could not fairly evaluate their own work. *And they knew it.* Were they doing what they should? And were they doing it in the most effective manner? Were they restricted by overhead head controls? They organized a Religious Education Association to help find out.

In the fellowship of kindred minds within the Association these forward-looking men and women found the critical, evaluative, stimulating self-guidance they needed. In this Association they were free to carve out their own destiny. No single "Editor" or "Secretary" or "President" or "Central Committee" or "Denominational Authority" could hamper them, or order them, or interfere with their constructive thought.

As a matter of fact, the editors and secretaries and presidents and central committees were all worried together over their success, and joined hands enthusiastically in the new Association.

It is so today. The R. E. A. is a body of pioneering men and women. They come from churches and colleges and seminaries and public schools. They are editors, administrators, and teachers. Among them are Rabbis, Ministers, and Priests. They are successful, but they wonder at their success and want to achieve more worthy goals. Are they seeking the wisest objectives? Are they working in the most effective way? And is their present philosophy fully adequate to undergird their work?

Wise men and women as they are, they constantly evaluate and re-evaluate their work. In their denominational publications they get the practical help they need; here they think their way through to new goals, to a more adequate understanding of religion, and of ways to make it effective in life.

Liberal religious education owes much to their tireless zeal.

Laird T. Hites, Editor.

THE CHURCH'S RESPONSIBILITY IN THIS GENERATION

JUSTIN WROE NIXON

Each February the International Council of Religious Education brings together the religious educators of the United States and Canada for a week's meetings at the Stevens Hotel, Chicago. A distinguished scholar and churchman is invited to deliver a series of three lectures before the entire assembled group. This year, Dr. Justin Wroe Nixon is the speaker. Dr. Nixon, for many years minister at the Brick Presbyterian Church in Rochester, New York, is now Professor of Christian Theology and Ethics at Colgate-Rochester Theological Seminary. He will speak on basic issues facing Christianity and Christian education at the present time. The present article is an introduction to the problems Dr. Nixon will discuss in his addresses before the Council.—Editor.

THERE is responsibility attached to being a member of any society. The initiation ceremonies of primitive tribes and the public education of modern nations aim to inculcate a sense of that responsibility in youth. If life moves along successfully for the individual and his group after the manner of inherited custom, that sense of responsibility is likely to fade back into the unconscious strata of the mind. In a time of change, when traditional habits no longer bring satisfactory results and when the values of the group to which the individual belongs are threatened, the sense of responsibility revives. Men take stock of their position and of the readjustments in activities and obligations that change involves.

The time in which we live is such a time, and the Christian Church is one of the groups which under the pressure of change is bringing its sense of responsibility again into the focus of attention. It is living in a generation which has sustained the catastrophic shock of the world war and which is enduring successive waves of disturbance from the impact of technology, science, race-feeling and the class-struggle. This is the generation of a capitalism that is threatened by the passing of the frontier and the flattening of the population curve; of the mass-man and the new devices by which he can be entertained and manip-

ulated; of the dictators and the totalitarian state. It is the generation which sees the bombing-plane upset the balance of military power in Europe as the bronze sword in the hands of the Alpine race upset it millenia ago; which beholds men destroy by war the interdependent economy they have created by their genius and without which they cannot exist. But this is also the generation when adult education reaches more people than ever before, and when here in America the processes of democracy have penetrated all phases of human life over the greatest continental area ever brought under the influence of the democratic idea. It is a generation wistful for faith, searching for new syntheses of reason and desire and experimenting hopefully with new ways of cooperative living. The people of this generation are haunted by what they have forgotten and they are fearful of what they may lose. But they are also intrigued by possibilities material and moral of which mankind has rarely dared to dream.

Is it any wonder that in such a time the self-consciousness of the individual is heightened (as our hospitals for the insane bear witness) and that social institutions are compelled to re-examine the nature of their responsibility to their world?

It is to certain aspects of this process of self-examination on the part of the

RELIGIOUS EDUCATION

Christian Church that we are devoting our attention in this paper.

I

Let it be said to begin with that in thinking of the Church we are thinking primarily of the Protestant churches and of the American scene.

With this limitation of our theme in mind may we suggest that an important phase of the self-examination the churches are now undergoing relates to their function. The volume written by 'T Hooft and Oldham in preparation for the Oxford Conference bore the title *The Church and its Function in Society*. One of the plenary sessions at Oxford was devoted to the question of the function of the Church and this question underlay the entire program at Edinburgh.

There are two fundamentally different approaches to the question within the Christian movement. To use old terminology, they might be said to be the approach from the point of view of natural religion, and the approach from the point of view of special revelation. There are those who think of religious experience as the experience in which man finds himself in the presence of that which he holds as Supreme—that which has a supreme right to command him, to lay its will upon him. Into the presence of the Supreme through the ages man has brought the various partial aspects of his life, particularly his unmet needs, and there he has found integration within himself and with his world.

Those who follow this approach maintain that religion so described is a continuing function of human nature and that there will always be fellowships or communities of people who share similar ideas of the Supreme (beliefs), who use a similar technique in dedicating themselves to it (ritual and worship), and who conform their lives in a similar fashion to its will (way of life). They believe that Christianity is the highest form in which the religious consciousness has expressed itself and that the

revelation of the Supreme (God) in Christ is the completion of the partial revelations found in other faiths.

From this point of view the Christian Church is the organized fellowship of those who seek and find the fulfillment of their lives through the service of God revealed in Christ. Its function, on the side of extension, is to share its experience of God in Christ with others, in the belief that the Christ-like God will do for all men what Christians have found He will do for them. On the intensive side the Church seeks to bring every aspect of the lives of its members under the judgment of God and into line with His holy and loving will.

The other approach to the function of the Church is more characteristic of historic Christianity. It views that function as determined entirely by the special revelation of God in Christ. The Church is an organic community, founded by Christ, whose function it is to bear witness to God's saving truth as revealed in His Word, and to administer the sacraments or ordinances with which it has been entrusted for the nourishment and safeguarding of the redeemed life.

Liberal Christians in general feel that the first approach is a valid one. The followers of the "theology of crisis" insist that the second alone is valid. Catholics do not reject the first approach but insist that the second is essential. The first approach might be represented by the spirit of *Re-thinking Missions*; the second by Kraemer's *The Christian Message in the Non-Christian World*. "There are no bridges" Kraemer says "from human religious consciousness to the reality in Christ."

These differences in the approach to the function of the Church affect the ideas Christians have about the strategy of the Church's work. Those who share the first approach will think of adapting the Church's program to human needs, for it is of the very essence of religion according to their view that concrete human needs should be brought within the



focus of God's judgment and loving care. The strength of this approach is that it maintains contact with the life of the world as a going concern. Its weakness is that in trying to meet a variety of needs the Church is likely to fritter away its strength, lose sight of its central aim and finally rely on auxiliary and secondary motives to maintain itself.

The other approach insists upon a strategy which operates from a base given in the Scriptures and the creeds. The task of the Church is to transmit, inculcate and then apply the truth revealed in God's Word. Its aim is to create a holy community which can stand against the world, maintaining itself by an exalted sense of the divine trust committed unto it. Its peril is that of apartness and then escape from the age and its problems. Under the guise of maintaining its integrity such a Church is likely to become clerical, rigid in creed and practice, and authoritarian.

The issue which Christians face here has a certain analogy in the issue which Jews face in our culture. On the one side there are the assimilationists who seek to share the general life of our society in the most thorough-going way. On the other are the separatists who would preserve the integrity of the Jewish community and its tradition at all costs. The peril in assimilationism is that it means ultimately the disappearance of the Jewish community. The peril in separation is isolation, then the sense of the alien, then anti-semitism and persecution.

What choice shall the Church make? One can say at least this. The Church of the first two centuries did maintain contact with its environment. It spoke the language, it knew the needs and aspirations, it used the ideas of those who lived in the Graeco-Roman civilization. At the same time it achieved sufficient cohesion to develop a way of life which moved and ultimately attracted the pagan world.

Can the Church find or achieve such

a creative synthesis of purpose in this generation? That is one of the basic issues it is now facing.

II

The churches of this country, moreover, have a responsibility for maintaining their American heritage. The rise of the ecumenical movement which has brought the churches of the various nations into friendly association has made us as Americans more conscious of our heritage. Some of our American characteristics are rather irritating to some Christians in other lands. Shall we now try to reduce these American characteristics so as to achieve a common norm of Christianity the world around? Or in the larger perspective of ecumenical Christianity shall we try now to survey our weaknesses at the same time that we determine to conserve our strength?

What are some of these rather unique characteristics of American Christianity? One of them certainly is the element of spontaneous diversity. If all the churches were gathered into one fold today a dozen new sects would spring up tomorrow. America is fertile in cults. Another characteristic is our interest in practical results. We crave action and are impatient with the kind of discussion which does not lead to action or make a difference in action. Social reform of one type or another has been indigenous in American Christianity from the earliest days. The Calvinists of New England set up a theocracy. They wanted a country whose public as well as whose private life was in accordance with the will of God. The line of descent from those men down to the crusaders for a saloonless nation and a warless world is direct.

A notable feature of our American religious life is the prominence of the laity in Church activities. The wide influence of the Y.M.C.A. and the Y.W.C.A., the programs of the Sunday School and the various other Church organizations give to our laity a position in the work of the

Church they do not usually have, at least in Europe.

The type of religious unity we are creating here differs also from some other types. Unity to us is an end to be gained by voluntary cooperation rather than by authoritarian compulsion. This conception when united with the spontaneous diversity of our religious life is likely to make our effort at unity an unfinished affair.

The weaknesses of our American Christianity are associated with these very characteristics which in many ways constitute our strength. Our diversity leads to an emphasis on lesser loyalties. Our practicality leads to an impatience with thorough-going analyses of our problems. Our prominent laymen coming as they do from the business and professional class are likely to be conservative in their social views. Most liberal ministers serve Churches which are more conservative than they are. And it is a real question whether voluntary cooperation in Christian work is going to move far enough and fast enough to make the Church an adequate bulwark for the protection of the essential values of our civilization against the chaos of the times.

In particular would we ask whether our American Protestantism can achieve sufficient homogeneity of outlook to furnish moral leadership to the nation in dealing with the new issues thrust upon the world by the totalitarian states. It probably will not do so without a religious revival which would affect both its theology and its social philosophy.

III

We have already moved by implication into the area of another responsibility. Do not our Churches have a responsibility for supporting and protecting the democratic framework of our American life?

Democracy in the general sense is a mystical term and as Jane Addams has suggested its doctrine "continually de-

mands new formulations." But in modern times and for the rank and file of people it has involved at least one idea, the idea of liberty. We would think more clearly about "liberty" if we would make the word plural and say "liberties." For liberty historically is an abstraction which covers a number of specific liberties for which men have struggled. There is civil liberty,—the right to be governed by laws and not by the arbitrary will of rulers or the police. There is political liberty,—the right to participate in the making of the laws directly or through one's representatives. But one cannot make laws which will meet the needs of the people without free discussion in which the reasons for and against the proposed laws are advanced. That requires liberty of thought and opinion, of speech and of the press. And such liberties imply liberty of conscience and of worship. This may be truly called the realm of personal liberties.

The struggle of men for these various liberties down through human history often seems like the struggle of the people of Holland with the sea. Man has tried to push back the angry waters of prejudice and violence, of absolutism and despotic greed, of selfishness and contempt for the weak, of ignorance and hate. He has pushed back these evil forces in order that, behind certain liberties built strongly into law, he may develop his capacity for growth and happiness in a free and orderly society. Every once in a while the sea of barbarism against which he struggles becomes too strong for him. It rushes in again in a mighty flood, wiping out many of the gains of the past and filling the hearts of men with despair. And there are leaks through the dikes, which produce swamps inside these defences of liberty against which men always have to be on their guard. But man struggling for liberty may take courage from the Dutch struggle against the sea. After every inundation they have returned to the struggle and today they are using all the

new devices of science to enlarge their territory and make it more secure.

If we will think of the great issues in the struggle for liberty as dykes which man has been building against barbarism to secure a more worthy existence, dykes which are occasionally flooded over and broken through, we shall have an essentially true picture of the situation.

Does it make no difference to Christianity if the dictators and the totalitarian state destroy the liberties of men? One hears it said occasionally in high places in the Church, "Christianity can live under any social system—we are not interested as Christians in systems." Well, certain types of Christianity may be able to exist under any social system. But certainly the free type of Church life we have known in Protestantism could not exist under just any kind of system. That type requires an essentially democratic system in which individual Christians are protected by various "liberties" in the exercise of rights which in their view belong to free souls.

Have the Protestant Churches no responsibility for the preservation of the democratic way of life? Let them recall that the democratic movement came into power in the modern world with definite religious support, particularly the support of the Calvinistic Churches of France, Holland, Britain and America. Now that democracy is on trial and fighting for its life is it conceivable that

those Churches which helped to bring it into being will say that now they are "above the battle"?

That democracy today needs religious support political leaders are well aware. Let the Marquiss of Lothian speak for them all. In an article in *The Christian Century* published two years ago he said: "If the democracies are to make their way of life safe for mankind they must once more consider how their ideals are to be made effective in the new conditions of today. . . . Unless they do this, unless they can proclaim to youth a faith as high and a goal as clear as that of communism and fascism they are doomed. For it is the greatness as it is the weakness of democracy that it relies upon the individual citizen to supply the public spirit, the zeal and the sacrifice of self for the common good which in the other systems are supplied authoritatively from above. Which is why, in my view, democracy cannot prosper unless a sufficient number of its citizens are informed by a vigorous, free and creative Christianity."

These are some of the responsibilities of the Church in this generation. If the Church responds to the challenge of these responsibilities it may yet become the one secure rallying center for the spirits of free men who have no desire to flee from their age but accept their life in this time as an appointment from God.

THE NEED FOR FRESH STUDY OF CHILDHOOD RELIGION

HUGH HARTSHORNE*

THREE is a function of personality to which the term "religious" may well be applied. It can be pointed to and described in general terms without assigning to it any specific content, just as the psychology of musical production might account for all music in terms of basic relationships between the human organism and sound waves without limiting its statement to any particular type of music, much less to any one instrument or tune or tempo. Furthermore, just as types of musical expression are matters of culture and personal idiosyncracy, so the particular forms religion takes are due to the way the religious capacities of individuals and groups interact with environmental conditions and forces.

Neither with music nor with religion does the individual begin *de novo*. He is born into a culture already containing specific patterns which have been gradually evolved. He reacts both to and with these patterns, acquiring them as his own patterns and using them as his own mode of musical or religious expression, with such modifications as his own versatility may suggest.

Probably no one would attempt to build a curriculum of musical education on the basis of the general psychology of music. Yet if one knew the way musical abilities developed in the organism in relation to those aspects of the environment which stimulate musical production (including the musical aspects of the culture), doubtless the introduction of children to music could be made far more effective than it is. The same is true of religion. If we could know the way children respond religiously both to current religious practices and beliefs and to those environmental circumstances which interweave with religious capacities to form a re-

ligion, we could produce a curriculum of religious education.

But we don't know these needed facts. We are not even agreed as to the basic psychology. And even if we were, the rapidly changing world "dates" our existing knowledge of the content of religion almost as fast as we find out what it is. Furthermore, most of our alleged facts about childhood religion are inferences from our knowledge of adult religion and child psychology. What little we have in the way of data drawn directly from the study of the religious behavior of children dates from a period in many significant ways radically different from today in the stimuli it presented to basic religious capacities, and at many points radically different in respect to the adult religious culture into which the children are born.

Even this more direct knowledge of the religion of children of yesterday is limited rather severely to such matters as children's ideas of God and forms of prayer. It seems generally assumed, furthermore, that an idea of God is *per se* a religious idea and that when children say something after the words, "Dear God," this is necessarily a form of religious behavior. In other words, what little knowledge we have of children's religion is mostly casual and incidental, having been neither gathered nor criticized in the light of a theory of the basic structure and function of childhood religion. Without some such systematic approach we shall not arrive at much useful information regarding religious growth.

As an illustration of our need for a fresh investigation of childhood religion we may take some formula as to the nature of religion and see what it would suggest in the way of research. We should doubtless adopt such a formula only provisionally, as an instrument for systematic

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study, modifying it as further information might require. We should also break it up into its psychological factors. For our purposes this will serve: Religion is the relationship of men with one another and with the larger reality on which they believe themselves and their values to depend, of which they become aware when frustrated in their quest for complete self-realization by internal or external circumstances and forces seemingly beyond their direct control; together with the meanings by which they interpret this relationship and the practices by which they implement this quest. The formula is stated in this way because of the impossibility of interpreting religion as a purely individual form of behavior, or as a purely social form of behavior, or as a purely value-seeking form of behavior, or merely as any behavior related to deity, or as merely behavior of any kind. It is all of these together, and includes meanings as well as acts, particularly as these meanings and acts focus in the social-cosmic process of the growth of persons.

If this formula may be taken as a rough approximation to the general trend of current interpretations of religion, we can see at once how little we know about children in this area of experience. We do not know what they really want, nor how they are frustrated in seeking self-realization; nor have we examined the procedures by which they face the favoring and hostile features of their own world. We do not know to what extent and how the religious paraphernalia of their own culture (that is, its religious ideas, symbols and practices) serve them in their attempts to solve their problems and achieve the abundant life.

It is obvious, if we use the proposed formula as a starting point, that childhood religion will not have the same content as adult religion, and that the religion of both adults and children will vary in content as new problems emerge and conceptions of reality change. That is, we are dealing with a highly complex set of variables, and no statement of the

concrete content of religion can remain correct for very long while these variables are undergoing such changes as characterize the modern world.

It would seem, then, that what we are called upon to do is to develop a *technique* for the study of religion which will be simple enough for any one to use as the basis of his approach to the religious education of any child or group of children. What we would need to avoid would be the impression that any preformulated description of a particular form of religion can be true in detail for any period of childhood, much less for any child. What a child's religion is is so directly a function of his situation and his development to date that every effort to help him grow must be based on knowledge of this situation and this development.

No fixed body of dogmas, no fixed religious ceremonies, not even any pre-conceived body of neighborly acts or social enterprises, is *ipso facto* to be taught or encouraged as the particular religion a child needs or can acquire at any given time. Our problem is rather to find out what these established aspects of the religious culture really mean to the child, if they mean anything. And if he is out of touch with the religious culture as represented in churches, then we need to know what substitutes he finds outside of church, or what symbolic or other devices he is learning to use in order to effect a creative relationship with those aspects of himself and of his physical and social environment that seem beyond his immediate control.

We might generalize this brief statement by saying that religion is something to be learned rather than something to be taught. The teacher's responsibility is to know the child's present way of being religious and to help him to take the next steps, one at a time, as these seem called for by his own growth and the situations of his own life, toward a more satisfactory working relationship with social and cosmic reality. In this process, everything the race has learned in the way

of interpretations and practices is the child's just heritage, but these will be useful to him only to the extent that he can make them his own, and this is a matter for experiment. Learning religion thus becomes intelligent experimentation in the art of living.

The main job of research in this field, then, is to foster experimentation in religious living and record and interpret the results as an aid to teachers. It will be useful in proportion as teachers come to view religious leadership not as an instrument for conforming children to an

established religious pattern, but rather as a joint adventure in which pupils and leaders all grow, having faith in this power of growth and in the insights each new step in growth brings with it. This follows from our insistence that the specific forms of religion are determined by circumstances and experience as well as by history. We cannot describe childhood religion because we do not know what children will do when among the circumstances to which they adjust. There is this faith in their capacity to grow in religion—that is, a profound respect for them as persons.

THE REAL PROBLEM OF RELIGIOUS EDUCATION

E. G. HOMRIGHAUSEN*

IT IS not my intention to present in this paper a critique of details of religious educational procedure. That religious education should have better teachers, better equipment, better curriculum materials, and more time for teaching religion, is evident to all. I wish, rather, to address myself to what I feel to be a much deeper and more fundamental issue. It is the most serious problem confronting religious education today. In this issue, not only religious education, but civilization itself, is facing a serious problem.

In many parts of the world the problem of life has become so acute that new social patterns are arising, which resemble religious faiths. These militant political and social faiths are affirming some stabilizing and unifying object of life's devotion, and their educational procedure aims to train people in these faiths. Of a truth, such types of education are re-

ligious, for they seek to determine the very character and attitude of persons by means of dogmas.

The present interest on the part of the public schools in "character education" is also an indication that educators desire to develop attitudes toward life, personal and social, as well as fundamental appreciations, in growing children. Such character education may not strictly be called religious education, but it has religious aims and assumptions, and in many quarters passes for true religious education. The federal government has, likewise, become greatly interested in this problem. And witness the interest of higher education in the proposal of President R. M. Hutchins that modern collegiate education should be less vocational and utilitarian and more content-centered and metaphysical.¹ And churches, once rather slipshod in their educational work, are rapidly becoming concerned about the true na-

*Department of Christian Education, Theological Seminary, Princeton University.

1. Hutchins, R. M., *The Higher Learning in America*. Yale Univ. Press, New Haven, 1936.

ture, quality, and effect of their educational work.

All of this indicates that religious education is taking on a new interest and a new aspect. It is facing a new situation. It confronts the problem of modern life and culture. And this problem is closely related to the whole question of the "chief end of man." And, since religious education itself is the leading of man into a truly emancipated and enriched life, personally and socially, it must concern itself with the ultimate natures of man and of metaphysical reality; i.e., God.

Thus, religious education, above all, is squarely faced with the problem of its nature and task. What is "religion"? What is man's chief end? Is "religion" a type of mere changing human "religiousness"? Or is "religion" something eternally fixed? Or, is it both subjective and objective, temporal and eternal, with the supreme emphasis upon the objective Truth? And what is objective Truth? Where is it to be found? In the light of the present status of religious education, of character education, higher education, as well as of the new pagan faiths, and, above all, in the light of the nature of man and religion, what is the present and perennial nature and task of religious education?

I

In discussing this problem, I have no question concerning the modern *methods* of religious education, except where they are organically connected with a type of religious philosophy which does not seem to me to be warranted in the light of the fundamental elements of religion and life. It is, however, with the assumed *bases* of religious educational philosophy that the problem lies.

Further, far be it from me to suggest that we should make "religion" something separate, or isolated, from the common life. I have no patience with the cry "Let the Church be Church," if thereby is meant, "Let the Church forget the world and recover its ultimate criterion

so as to be uncontaminated by the world." This is a false cry, and dangerous, in this day when the desire for monastic withdrawal from the chaos of the world is a real temptation. Besides, the "world" is what we are, and where we live. No one escapes the "world," whether in a monastery, or a Church. The "world" is where religion and reality operate. And "religion" is indeed something *we experience*. For unless we can know it whatever the means of knowledge, as something personal it has no meaning whatsoever. There is no such thing as an uncontaminated life, for we are all tarred with the same sinful stick. And there is no such thing as a purely otherworldly religion, for such would be unintelligible to human beings.

Again, far be it from me to say that the recovery of "religion" in religious education would be a return to some anachronistic content, as John Dewey might suppose. I hold no brief for a religion that is statically conceived, and that makes robots of us who thereby become stereotyped after its original patterns. Religion must indeed be not only something capable of human appropriation (experience), but it must be "living" in the sense that it is eternal; that is, not subject to temporal modes and patterns, or even controlled exhaustively by temporal definitions. True religion, I take it, would be both human and divine, combining the qualities of contemporary apprehension and appropriation, as well as of eternal and non-temporal essence. It must be both thoroughly worldly and thoroughly otherworldly. It would be both individual and social, as well as supra-individual and supra-social.

II

Now a religious education, grounded in such a religion, would be best able to meet the present situation. But the fact of the matter is that we face two tendencies in this matter of the interpretation of "religion."

On the one hand, we have religionists

who have a "religion," to be sure. It has something fixed and abiding at its center to give it permanency². It is based upon revelation. It possesses an essence. It has a body of doctrines, a cultus, a set of ecclesiastical *mores*. Religion is conceived of as definitive and is couched in exact, speculative terms. The emphasis in the educational process is placed on the essence of the fixed divine content and usually the essence is identified with the temporal vessel which contains it. Besides, its terminology is often quite antiquated, so as to make religious education an exact, memoriter education in factual materials. This shifts the center of education to the past. Religious education then becomes a matter of developing right beliefs, and the process is by means of a rational communication of religious truths as though religion were an objective datum alone. This is based upon a false idea of religion and life.

In some ways John Dewey is quite right in his desire to be done with "religion," if this is what it means. His critique of "religion" as conceived by religious groups above is to be taken seriously. There is much more to "religion," when properly understood, than a set of fixed essences which are couched in antiquated terminology. I believe true religion has (and must have) a *content*, and that the content has come through human situations and is preserved in ancient words, but that the essence of it is forever beyond certain words and phrases, although words and essence cannot be divorced.

On the other hand, we have another group of so-called religious educators to deal with who are taking Dewey's advice, and are either divorcing "religion" from the "religious attitude," or they are interpreting the ancient "religion," in such

a way that it is conceived of as a mere "religious attitude."³

Whereas the former, traditional solution to the problem of the nature of religious education is in educating people into a fixed set of ancient truths and practices, the latter solution of the nature of religious education is in educating persons into the religious aspects of all life. By "religious aspects of all life" is meant the emotional evaluation of the common experiences of life in terms of an "ideal end," which gives all life a sense of divine worth and interest. In this way, "religion" shall be made a part of life itself, and it shall be interpreted in terms of the life abundant in personal and social value. God then becomes the possibility (activity) within nature that makes the ideal actual.

III

Perhaps, the best way to approach this new conception of "religion" is to review some propositions advocated by John Dewey, who is the inspirer of much character education that calls itself religious. Dewey suspects *content* religions because he claims there are so many of them. Their multiplicity and divisive nature make them more than impossible as a common religion for our day. They lack relevance because they center in supernaturally given contents, which center life's interests in the past. They cannot be the basis for unity in *modern* life and society. He further thinks that the real crisis in religion today is the general discredit of the supernatural, upon which all content religions are founded. This type of supernaturalism has diverted the attention of man from *this* life and the social situation, and from real ethical endeavor in this world. (This sounds like Marx and Nietzsche, the one holding that religion is an opiate of the people, and the other that religion issues in a slave morality, both denying the existence of beyond-human reality, both enemies of any form of transcendent (dualistic, escape) religion, and both fathers of

2. Bohne, G., *Das Wort Gottes und der Unterricht*. Chap. IV. Furcht-Verlag, Berlin. 1929. This chapter deals with "Illusory Solutions" to the nature of religious education.

3. Dewey, J., *A Common Faith*. Yale Univ. Press, New Haven. 1934.

militant present-day, immanent, religious forms of society.) Dewey would also say that "religion" has become a special interest of a few and no longer has a communal appeal or effect. And he thinks that an emphasis upon "religious attitude," instead of "religion," would have a wider allegiance and result in a religion which would create a better life and world.

With some of these propositions we would heartily agree. With all of them we would surely enter some *caveat*. For instance, no one can make a distinction between "religious attitude" and "religion." The former surely involves very definite ideas of ultimate reality and thus involves "religion." Dewey, too, has his "religion" with a definite content. And it is decidedly naturalistic.⁴ In Dewey's conception, "religion" as an objective phenomenon is not seriously considered. He substitutes "religious attitude." "Religion," then, becomes an aesthetic "flavor" in all knowledge of value. There are certainly weaknesses, not only in Dewey's philosophy, but also in any type of religious education based upon it.⁵

A brief, further critique is in order. As for Dewey's idea, together with that of the modern Marxists or Nietzscheans, it might be added that true religion is never escape-mechanism, but attack-mechanism whereby man is able to affirm his

life in the midst of life's perennially tragic circumstances. And the history of religion is filled with examples of those who were socially fruitful and who inspired many movements of social reform. Further, as for his accusation that religion is a special interest of the community and no longer communal, he should remember that religion must be the special interest of some, and that its prophetic nature has always made it suffer at the hands of the larger community in which it lived. But by being "special" it did not conceive itself as existing for itself only. Dewey hopes that the new "common faith" he proposes will rest upon men devoted to "ideal ends." But pray, what are "ideal ends?" Unless he gets men rallied under a creed of *definite* "ideal ends," he will get nowhere. No one gathers men for a cause under the slogan of the "religious attitude." Dewey's religious education, or education with religious outcomes in the common life, is highly naturalistic, highly unscientific, as well as unpsychological. It is a specious type of educational philosophy, combining the vertical of naturalism and the horizontal of positivism. It's one merit, however, is that it takes human life seriously, but not seriously enough!

IV

I mention this at length because many so-called religious educators have not merely accepted the critique of Dewey, but his underlying philosophico-religious assumptions as well. And as a result we have confusion as to what religious education really is, or a new brand of religious education that seems to many of us to be lacking in the fundamental elements of true religion. This is because many religious educators are following educational theories and methods the full implications of which they do not understand. Or, if they do understand what they do, they seem intent to "sell religious education," as formerly conceived, "out" to some form of social education. This present confusion is due to the fact that much religious education is conceived of

4. H. N. Wieman's attempt to go one step farther to find in nature an objective reality is surely to be commended as a possibility on Dewey's foundations. But, even then, we wonder how Wieman is going to discover the *nature* of that reality from the basis of nature itself. Shall we determine what a "good," an "ideal, end" is? He will always face the problem of getting beyond himself and nature to discover the true nature of nature and self. And this is the problem of revealed Truth, which religious educators of a liberal school always ignore or avoid. (Cf. *Christian Century*, Dec. 5, 1934. Chicago. Cf. also other issues of approximate date. Cf. also O'Connell, G., *Naturalism in American Education*. Benziger, N.Y. 1938. Pages 104-138.

5. Cf. Case, A. T., *Liberal Christianity and Religious Education*. Macmillan, N.Y., 1924. This volume is an excellent little source book on the liberal ideals and ideas of religious education.

as a sort of emotionalized social education.⁶ Emphasis upon personality and truth is minimized and in its place is put the emphasis upon social democracy or devotion to the highest social well-being. To be sure, God may be mentioned, but God is conceived as immanent in the social process, as a part of nature, capable of being experienced in man's high devotion to "ideal social ends." In short, the social "religious attitude" is substituted for definite personal relations to a personal God and definite ends. "The beyond" element is swallowed up in the present experience; it is conceived as the highest experience in a monistically conceived world. Thus religious education is a part of general education with no particular truth of its own. This is a thorough-going naturalism and humanism and immanentism. There is an unashamed continuity between God and man, and God is merely the unrealized possibilities of man. G. A. Coe has well said that "the passion for religious education has been born of the fusion of the scientific spirit with the spirit of humanistic idealism." And H. Hartshorne defines the end of religious education as character that eventuates in "social functioning."⁷ Both these statements reveal the close relationship between liberal theology and the liberal religious educational ideology.

V

Our chief objection is that religious education, so conceived, is ignoring the major dimension of human existence which is the truth about the cosmic (eternal) reference of life—that of God. And by so doing, the truth about the real nature of man is faulty. We live a much more profound existence than the theological assumptions of this theory

6. Cf. Powell, W., *Education for Life with God*. Abingdon Press, N. Y. 1934. A good book on the whole situation, but its definition of religion is hardly radically evangelical enough.

7. *The Church through Half a Century*. Ed. H. P. Van Dusen and S. M. Cavert, Scribners, N. Y. 1936. Pages 237, 241.

would suppose. A more intense study of our times, of man, and of revealed religion is in order in the whole field of religious education. Religious education needs to be more serious about "religion," and more serious about "education," about truth and about the real nature of man. In liberal circles it is now too unmetaphysical about reality and too naively optimistic about man. And it takes its origin, not so much from objective truth as from human needs. Human needs as determined by scientific method are surely not the primary data in determining the nature of true religion, as we shall see.

A competent European observer has said that there is one field in which a naive optimism still reigns in America. That field is education. "In spite of disappointing experiences with educational methods, especially in the field of religious education, in spite of the breaking down of former moral standards in wide circles of the younger generation; in spite of discoveries of the psychology of the subconscious revealing a rather dark background of our conscious moral and religious life—in spite of all this, America, so far from heedless of such warning as Hutchins', still believes in the omnipotence of educational method. Such belief is rooted in an idealistic conception of human nature, in an optimistic self-made image of man and his possibilities, in an educational humanism long associated with the name of John Dewey, which from a Christian point of view is devastating."⁸

VI

The present situation in which we find ourselves is revealing the crisis in religious education, which Keller describes. In the medieval age religious authority was central. This idea of divine authority has since been dissolved and in its place has come the assumption of the

8. *Christendom*, Summer 1936. Article by A. Keller, "The Church in America—through European Eyes." Page 223.

authority of the autonomous man. In truth, the mind of Descartes has become common property, in that we make free, self-determining man the starting point in thought and action. Man is autonomous. The authority of man is substituted for the authority of God. In the light of this philosophy, modern education and civilization developed. Man's rights, freedom, benefits and achievements were given the right of way. As a result, man fell under the spell of his own freedom and possibilities. His education became more utilitarian, in the typical Baconian and Spencerian sense. Education became the acquiring of knowledge for the betterment of man's state. The divine was interpreted in terms of human progress and personal development. Education was likewise prostituted to economic ends. The *bourgeois* era emerged. The life of man was "filled" with a human meaning (other than God), and as a consequence we have individualism unbridled today. Life is "unloosed from God."⁹ In some countries, great suspicion has been cast upon the autonomous authority of individual man, and the resulting atomistic effects of such an anthropocentric education, and the method of forceful control has now been inaugurated to give central authority to man who feels the necessity for some strong hand to save him from his own chaos, caused by a perverted doctrine of man, which, in fact, was caused by a false theology. In place of the autonomous authority of *individual* man, we have the autonomous authority of *collective* man.

We now know that Bacon was right when he said that material progress would not insure moral progress. Bacon felt that material progress might even imperil man's higher nature.

In fact, material progress has done just that, it has imperiled man's existence. In the place of divine authority, man has

placed himself. And the modern problem is: How can man find real meaning for life? On the one hand, we have *bourgeois* individualism with man the individual finding the meaning of life in his personal pursuit, and, on the other hand, we have man in mass fashion giving meaning to the lives of millions who have given up their chaotic liberal individualism by tired and fearful capitulation to coercion. The former denies community life, the latter denies individual freedom. Both are false types of life, for the center of life is usurped by a purpose that will never redeem man to his true self. They are God-less ways of life. There is no substitute for true divine content, to "fill" life with proper meaning. In fact, only by response to God through faith and in action can one possess true personality. Is there any salvation through humanism, whether individual or social?

VII

Here, it seems to me, is the real problem of modern religious education. Religious education, if it would be truly religious, while it must deal primarily with man individually and social, must not start with autonomous man, but with *divine thought about man*. Divine thought about man is the criterion. True, a study of man's plight dimly, and negatively, reveals the need for divine revelation. For, even if we did start with man, and according to Froebel, say that man should be educated according to the "laws of his being," we might ask: How shall we determine what the real laws of man's *being* are? How shall we know what man *is*? Can we know man as he really is on the basis of man as he is? Man simply does not determine what he is on the basis of his own opinions. This method ends in confusion. All man's quest after life's meaning ends in hints about God's existence, but not in the nature of His being. Evaluation of man must come from beyond. The innate law of man may have some validity, but man has no power to determine what is ultimately valid about himself on the basis of what he

9. *Church, Community, State and Education*. Oxford Conference report, Willett Clark and Co., Chicago, 1937. Cf. also *Oxford Report*, ed. T. H. Oldham, Willett, Clark, Chicago; 1937, Chap. III.

thinks he is. Religious education must take the essential man more seriously. We cannot be content with a chart for the direction of man's growth that is as faulty as man himself, even though we will always have to deal with faulty man.

Religious education, by following after education in general, may have gained some prestige and respectability from the educators, but by so doing it has not been able to keep *its essential task intact*. By so completely adapting itself to the secular ideology of the present mood and age it has not been able to keep its critical detachment from these trends in order to save its own nature. It tends to become merely a spiritual "cupola sanctioning a secular society." It has yet to wake up to the fact that it has thereby capitulated to a naturalistic and positivistic idea of religion and can no longer claim any right to exist, except as an organic annex to a type of humanistic religion. For the liberal idea of religious education based upon an aesthetic social-value type of religion sooner or later will fall victim to some type of social totalitarianism in which the ultimate criterion of educational philosophy will be some man-made social ideal lacking a correcting transcendent base. What is needed for religious education is genuine return to, or progress toward, a religion of definite divine content, without giving up its concern for man's present life.

VIII

But is such a religion to be found, it may be asked. On the sheer basis of human need and the unfulfilled yearnings of man and society in this present hour, we might say we have the clearest demand for revelation from God.

But, on the other hand, if we would study history with the same zeal that we study the modern sciences we would discover that such a religion has dawned upon man's life, and has become a living force in human history. We should not be shied off because some have taken this religion by violence and have distorted it to their own ends, making it likewise a

statistical, isolated, human possession of group or sect. The living Word became flesh and its personal claim has been proclaimed and effectuated these nineteen hundred years. It declares that God, the personal, condescending, righteous, loving God, is the center of history and the lord of life. He is the creator, sustainer, and the redeemer of life. In the light of this revelation we see light.

The solution is to be found in this religion given by divinely-initiated revelation, embracing a body of living, eternal truth through personality and history, capable of constant appropriation in and adaptation to the contemporary scene, through faith and the Divine Spirit, having social implications, and claiming to "fill" human life, both of man and men, with the true content for forgiven, purposeful, useful, reconciling, neighborly, realistic, victorious—yes eternal—living.

This, to my mind, is found in the Hebrew-Christian tradition, and witnessed to it in the Scriptures, finding its culmination in divine incarnation, the Word become flesh, and issuing in constant realization, through the Holy Spirit. When this living Truth becomes active in life through obedient faith, life is meaningful and expresses itself in genuine love, in a true Christian secularism, if you please.

This proposal would not involve a complete break with modern methods of religious education, although such a religion would have distinctive methods of its own. But it would mean that modern methods would have to be christened to a new purpose and directed from a higher vantage ground. Every phase of religious education which was bent on keeping religion close to life will be maintained and utilized with a greater realism that is born of a clearer perception of the truth. True religion is not alien to the secular.

IX

Religious education faces the same task which the Church faces, namely, *that of becoming true to itself*. To do this, the advice of Professor P. Tillich might have

to be followed.¹⁰ He says that first the Churches must free themselves from entangling alliances with all sorts of quasi-religious movements, not for the purpose of going into monastic seclusion, but for the purpose of gaining independence; second, they must recover their ultimate criterion of truth; and third, they must incarnate into flesh and blood this recovered truth. This applies to religious education as well. This task will require struggle.

X

I know the immediate reaction this proposal might effect in the minds of many. To the liberal religious educator it smacks of the old dualism, with the result that religion will be separated from life's present meaning, and as a consequence it will live in a partition apart from the world. But we have carefully stated above that in a dialectic conception of religious reality, these two cannot be separated from a definition of true religion. And as for social lethargy in a two-world view of religion, it would seem to me that this proposal would offer a higher motive for social action than the mere expediency that issues from a lower, naturalistic view. Besides, it would offer a more definite concept of religion as personal response and fellowship, or communion, with a personal God in a community of kindred spirits which would offer life a more dynamic end and a more stimulating bulwark. And it would pave the way for a religion of life-enrichment that would transcend sheer utilitarianism, pragmatism and naturalism. And it would be far truer to human nature which inherently craves love (Freud), security (Adler), and significance (Jung), reconciliation, fellowship, together with motive-power for living that comes from beyond the tragic scene of everyday life. Man's "immemorial need," his abiding predicament and crisis, is met only by this true religion. And faith in a personal God, who is both within and beyond the world, more adequately fulfills life, and offers it

a complete devotion that would surely give lifting power and an adequate centrum to life. It would save us from a religion of mere "feeling" about the universe, humanity, and offer what the Oxford Dictionary defines religion to be, namely, "a system of faith and worship; human recognition of a personal God entitled to obedience."¹¹ It offers life an end (not in terms of the future, but in terms of the present), which is not in some man-made formula, but in a definite divine incarnation (living criterion) in the stream of historical life.

Religious education based upon this type of religion would result in freedom, for true freedom comes to man only when he is obedient to that for which he was created and to that for which he was meant to live—the will and the love of God. It would also result in democracy. We do not get freedom or democracy by direct method, they come only as results of true religion!¹² This is the end of education as well as of religion, and pre-eminently the end of religious education. It is high time we began recovering the essential uniqueness of religious education. But before that can be done, we will need to define more adequately the precise meaning of "religion."

It is my firm conviction that we can be saved from the violence of a mass collectivism, as well as from a chaotic, bourgeois individualism, only by a recovery of the Christian Gospel. It alone is able to give persons a true sense of human existence based upon genuine realism born of a transcendently-initiated God-given message. This alone will make men live realistically in the present under the constant criterion of God's eternal judgment and mercy.

11. We would surely qualify the last part of this definition by saying—"human recognition of and fellowship with a personal, self-revealing God entitled to responsive, faithful love and obedience."

12. The same is true of the prevalent idea of "the infinite worth of human personality." The worth of man is an effect of the worth of God. Man has no true personality until he lives for God.

WHY DO YOUNG PEOPLE ABANDON THE RELIGION OF THEIR FATHERS?

A Symposium

A Protestant Answer

JESSE A. JACOBS*

SOME time ago I collected a sampling of 500 religious life histories of Protestant young people of college age. This sampling included approximately 200 freshmen and sophomores in the University of Chicago, 200 ministerial students, and 100 young people who were employed. When religious conflict or breaks with the religion of their parents occurred, the factors responsible seemed to be approximately the same in all three groups. Religious convictions, loyalties, and beliefs, were integrally related to the larger cultural pattern of the families and groups from which these young people had come.

At least five major factors seemed to operate in the development of negative attitudes toward religion as taught by their parents: (1) over-scrupulousness and zealousness on the part of the parents; (2) contradictions in "admiration levels"; (3) crude techniques for inculcation of religion; (4) conflicts in the process of changing from a rural to an urban way of life; and (5) conflicts between the culture of the elders and the culture of the children.

1. The over-scrupulousness and zealousness of some parents alienate the child against the very goals which they hope to see him attain. Prayer, family devotion, Sunday schools, prayer meetings, and Church attendance are frequently uninteresting experiences beyond his comprehension, tending to deprive him of many of the normal, happy outlets for his childhood enthusiasm. He attends Church and Sunday school and out of respect and obedience gives formal acquiescence to the demands of his par-

ents. He looks forward to the day when he will be twenty-one and can declare not only his independence as a citizen, with the rights and privileges to vote, but also his freedom from the shackles of parental religion.

2. There is in every family and Church what Abraham Myerson has termed the "admiration level" of the group. Some children have been raised in a family and Church which, with lip service, have sworn undying loyalty to religion and to the fundamental principles of justice and service, but which in practice have given the lie to these ideals. The real admiration level of the adults in these so-called devoutly religious homes and groups has been not ministers, missionaries, scientists, artists and community leaders, but the rich, the powerful, the famous, and often unprincipled exploiters.

Early in the child's experience he often learns to give lip service to the ideals of his religious group, and to enjoy its ritual and symbolism, but he also learns to give *real* allegiance to those persons and activities which cannot be said to represent religion as a vital force. For such groups religion was merely an embellishment of leisure time and not a motivating factor in directing the everyday conduct and habit of the members of the family.

A great many young people, therefore, grow to maturity with a certain implied or explicit feeling that the religion of their fathers represents "hypocrisy." Some may feel that they could not be successful, wealthy and famous and still maintain contact with the Church. Others believe that they can not give allegiance to the religion of their fathers and be sincere. Fundamentally, their

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reaction is to this contradiction between the ideal standards of the Church and the more "realistic" or financially practical standards of our larger society.

3. Other young people have broken with the religion of their fathers because of changing conceptions of themselves and the universe about them. This is sometimes called the revolt of youth against "unscientific" religion. Frequently, after the adolescent passes into adulthood and attains a scientific education, he can no longer believe in traditional religion.

The crux of the matter perhaps lies in the way in which the child has been introduced to the religious symbolisms, ideologies, and principles set forth by the family and the Church. If religion has been taught as a closed book representing a body of revealed truths, then there is little flexibility or growth. Back of the whole situation, perhaps, lies the authoritarian, non-historical, uncritical kind of theological training which ministers have had (and which the Church people have generally upheld) which gave no room for growth. Not only is this view of religion authoritative, dogmatic, and unyielding but often the methods of instruction are such that they would alienate any child from an enthusiastic acceptance of religion.

In brief, the child's religious world is not kept growing, flexible, and advancing to the same extent that other phases of his experience grow and develop along with his increasing socialization. He becomes a victim of religious infantilism, his conceptions crystallizing at a low level. Obviously, when advanced study in high school and college is undertaken, these early naive and childish conceptions are incompatible with the new experiences which come pouring in as a result of intellectual contacts. The religion of childhood, and the mores which sustained this religion, is in conflict with the lack of religion or new conceptions of it, found in the new environment.

Had religious education in the family and Church given the child a method and a point of view by which he could progressively criticize his evolving religious attitudes and the realities for which the Church stands, he perhaps would not have experienced any break.

4. A great many young people have broken with the religion of their fathers in the process of changing from a rural to an urban way of life. Clashes in cultural differences here take on about the same form and intensity as clashes in the so-called conflict between religion and science. When a child of a conservative and deeply religious rural family attends a university and becomes suddenly acquainted with modern scientific points of view and methods, he may attribute his confusion and resentment to so-called authoritarianism in religion.

Basically, however, the cause for the break with the early conception might well lie in the shift in point of view, method and procedures characterizing a rural or folk society and those of an urban society. Thus a youth who attends high school in a rural community and maintains the greatest enthusiasm for religion as conceived by his parents and Church may gradually lose interest after he has moved to a large city, and, as far as he is concerned, abandon the faith of his fathers. Explanations here are not so much his reading of scientific books as his meeting of new problems and new situations to which these earlier teachings seem to have little relevance. No one has lent a hand to help him develop, in his urban situation, ideas, attitudes, and religious outlooks commensurate with his needs.

5. Also responsible many times in a break with the parents' religion are matters of a more personal nature. Much of the time such breaks are not due directly to any conflict between the teachings of science and religion but to more personal attitudes and emotional complexes.

For example, a foreign-born boy who feels that he has become Americanized

may have definite aversions to the manner in which his parents cling to Old World language, habits, and outlooks on life. In differing from his parents on these basic social matters he also breaks with them on religion because their religion is symbolic of that which he is rejecting. Pauline Young's study of the Molokans—a Russian Orthodox community in Los Angeles—shows that parents who have bullied their children, who have been arbitrary in their approach to them during adolescence, may well expect the children, in resentment of these attitudes, to resent also the religion which their parents represent. Separation from the religion of their parents is a gesture of their search for independence and individuality and of their contempt for the violations of personality which they have endured at the hands of their well-meaning parents.

Such illustrations might be elaborated at great length. The main point, however, is that breaks with the paternal religion may often be explained by social factors in the acculturization of the individual as he has passed through family, school and the experiences of adoles-

cence. Those children who have maintained a buoyant, happy, enthusiastic interest in the religion of their parents (and perhaps there is an unfortunately small number) have been those who had made wholesome social adjustment to other aspects of the family and Church groups.

In this process such children have developed a method and a point of view which enable them to keep religious convictions and interests alive and growing on a par with expanding interests in other phases of their environment. Wide and divergent social distances have not developed between the parents and these children. A child is not likely to cling to and utilize wholly or in a modified form the religion of his parents, if wide social distances have developed in other points of contact with the parents. Wars between two generations are really wars between two cultures—the culture of the elders and the culture of the children. Since religion is an integral part of a culture, the child who rejects other major elements of the culture is likely also to reject the religion.

A Catholic Answer

MOST REV. EDWIN V. O'HARA, D.D.*

THE above question has been posed to me by the Editor of *Religious Education*. In my reply I shall naturally be concerned only with Catholic young people. I think the question as stated gives the impression that wholesale defections are to be accounted for, whereas there is no such fact to be observed. It may fairly be said, subject to qualifications made in the last paragraph of this paper, that Catholic young people, adequately instructed in their religion, rarely drift away from their faith in the sense either of denying its truth or much less of accepting any other reli-

gious creed. Consequently, defection from the Catholic faith on the part of young people is chiefly to be traced to lack of proper religious education. Let us inquire, therefore, into the principal causes of inadequate religious training among Catholic youth.

The first and principal agency of religious training is the home. To fulfill its function properly as a school of the Catholic religion, the parents must be well-instructed Catholics and practice their religion with personal conviction. These conditions are not present (a) when one of the parents is not a Catholic; (b) when either or both, though

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Catholic in name and in practice, are not well instructed, or (c) when either or both, being well instructed, do not practice their religion, that is, do not regulate their conduct by its principles and precepts. Here we have the three principal sources of defection of our young people from their faith through some weakness in the Catholic constitution of the home.

Let us consider them in the order mentioned. It is not an idle notion on the part of the Catholic Church to decry mixed marriages. It is no reflection on the non-Catholic party to such a union, but simply a recognition that the home will rarely perform its function as a school of religion and conduct if father and mother do not unite to enforce the same lesson. Even with the best of intentions the parties to a mixed marriage are at a grave disadvantage in their efforts to provide a religious background for the lives of their children. And, of course, in a great number of cases, the difference in religion of parents is a source of discord—and not infrequently of grave scandal to the children—sowing the seed of doubt in regard to the validity of religion in minds still incapable of distinguishing between persons and principles. A large percentage of the defections from the Catholic faith on the part of youth is to be traced to the lack of religious unity in the home due to mixed marriages. It must be said here that the defection on the part of children of mixed marriages is often to be traced to conditions anterior to the marriage, namely, to lack of religious instruction on the part of the Catholic party, since the vast majority of mixed marriages occur in the case of poorly instructed Catholics. A discussion of the reasons for this fact would take us beyond the limits of this paper. I mention it here to indicate that I am not blaming mixed marriages for all the defections which actually result from homes lacking in religious unity. Nor am I oblivious of the fact that oftentimes the Catholic party to such a union who accepts his

or her responsibility wholeheartedly, achieves better results in the matter of religious training than the average unitedly Catholic home. But this is obviously the exception.

The second source of weakness of the home as a school of religion occurs when the parents are ill-instructed in the faith. The state of instruction we speak of is, of course, relative to the general state of instruction in the world in which the children will move. When the general condition of secular instruction of parents and children is equal, the lack of religious instruction of the parents will not militate against the faith of the children as seriously as will be the case when children are receiving a secular education considerably superior to that of the parents. In this case, the parents are unable to interpret their religious faith in language intelligible to the children, and, in many instances, human respect enters in and children are led by their own assumption of superiority to despise their parents' teaching.

It is in such cases that the need of a religious school (to supplement the work of the home as a school of religion) is most urgent. And since each generation is confronted with this difficulty to a greater or less extent, the need of a religious school for children is quite universal. There are other grounds besides this which support the contention that all children should have the advantage of a religious school. There can be no doubt that very many of the defections of Catholic children from the faith of their fathers are directly traceable to the lack of instruction of their parents in the faith.

Very often, with both parents well instructed in the faith, there is a discrepancy between their faith and their practice which causes the children to disregard faith as a norm for life. While bad moral habits naturally lead to such consequences, it must not be supposed that the chief source of such scandal is to be found in offenses against respectability.

More often it is sheer worldliness—indeed, the very cult of respectability—which is the chief enemy of faith and the fatal canker which disables the home as a school of Christian faith and life. Worldliness on the part of parents saps the faith of their children. The divorce of religion from general education, and the consequent secularizing of every department of social life, continues the same process to its fatal conclusion.

I have left to the last, and only for mere mention, the all pervading influences militating against the faith of youth outside of the family life—namely, those indicated by Christ Himself under the general heading of the world, the flesh, and the devil. Given a generation of youth whose homes have been a true school of religion and who have had the

opportunity of a sound religious education in school, the casualties of this warfare are considerable but by no means disheartening. In religious faith soundly founded in youth, there are vast powers of recuperation. The casualties are serious and numerous but not so frequently fatal. The youth with a sound religious training may waver—and even be submerged—but he has a life line to which he will cling and, after much weariness and sordidness and cowardice, find himself returning like the prodigal to the faith of his fathers.

In a word, the faith of our fathers is still sufficient. There is no need of a new faith for the modern youth. But it must be clearly and profoundly and personally apprehended if it is to keep youth from shipwreck.

A Jewish Answer

MARTIN M. WEITZ*

IT IS significant that the inquiry for this symposium begins with "why" and not with "do young people abandon their faith?" A decade ago we were certain that ours was an Age of Science, a Century of Progress, that we were at least on the threshold of what Lewis Mumford wishfully projects in *Culture of Cities* as a prelude of "Biotechnic Civilization"—a substitution of the Service State for the Power State. Now we are not so sure as to just what our age is or is not. Not the least among the causes for our loss of direction, outside of international fear-fevers and war-scares, and national, social and economic dislocations, to which they are related and from which they are emergent, are the loss of our "young people" and the loss of "their faith."

"Young people" implies general youth in, out of, or after school. For our purposes, we shall consider "young people" as those in high schools and colleges—

and those who have graduated this past year as "Bachelors of all Arts and Masters of none," as it were. Translated into figures, this means almost two-thirds of all our boys and girls fourteen through eighteen, in school: the 6,000,000 youths of high school level, the 1,250,000 of college status (1937) as well as the 1,420,000 graduates from high school and college (of which 170,000 are from colleges) during 1938.

Of special significance in reference to "loss of faith" for hosts of the millions of youth cited above, is the frank observation in *Youth in the World of Today* that "despite advances in technique, it is doubtful, however, whether religion plays as important a role in the life of young people today as it did a generation ago." Even more significant, however, is the disclosure that this readable and dynamic pamphlet devotes but forty-two lines, three paragraphs, in all its forty pages. In this survey on youth a line per page is all

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that religion averages! It simply, though silently, underwrites the fact that many activities for youth and the family for that matter, formerly under religious sponsorship, have gone the way Scientific, Secular and Governmental.

As far as "young people" in Israel is concerned, we find one fact most revealing: There are today in America a total of 1,000,000 Jewish youth of all ages in all units of schools, from kindergarten through college, yet there are not more than 200,000 in all the Jewish religious schools of America! (Of these, 75,000 attend Sunday schools, 110,000 week-day schools, 12,000 private week-day schools, 3,000 parochial schools.) The vast majority—800,000—is an unknown quantity "lost" in the great amalgam of America. This in spite of the fact that universal education has been advocated in Israel as early as 70 B.C.E., that the tradition of learning has been constant for centuries, that the "study of Torah is greater than building of the Temple," that "he who teaches a child labors with God in His workshop," that modern Jewish Education has "arrived" as symbolized by the *Bar Mitzvah* (confirmation on thirteenth year) of such institutions as the Hebrew University in Jerusalem and the College of Jewish Studies in Chicago, that six million dollars is expended annually and primarily for Jewish religious instruction—in schools. A perusal of possible determinants for "loss of faith" among "young people" in Israel may help explain a problem common to other fellowships of faith as well.

We might explain, first, that the Synagogue has undergone serious alteration in America, characterized by two factors:

1. The Synagogue in America is wholly a voluntary institution premised on individuals, whereas in other parts of the world it often partakes of state sanctions and endorsements premised on communal identities, as is the Chief Rabbinate in the British Empire and the Grand Consistoire in the French Republic;

2. The Synagogue, especially the Temple in America and formerly in Germany, is conditioned by the dominant Protestant religious culture, whereas in Great Britain the major influence is the Church of England. The Chief Rabbi to British Jewry serves as a parallel to and for the British Crown as a secondary Archbishop of Canterbury, while in France the influence is largely that of the Church of Rome, and thus a rabbinical hierarchy, patterned after Catholicism, has come into being.

In America, where we find no state sanctions for particular faiths, what are the factors, the external and internal pressures, that make for "loss of faith" on the part of "young people" in Israel?

The first is *SCIENCE*: The worst of science, what Mumford calls "barbarous mechanism and mechanized barbarism," via need of vast distances from place of residence to place of occupation, has disrupted, among numerous other things, a family life based on faith and a faith-life based on family, so long characteristic in Israel, has substituted large urban individualized impersonalism for community and family personalism, has made for social distances as well as physical distances, indifferent slums, unfulfilled desires, and dreary vacuities. Organic life-experiences have been bartered for second-hand experience, vicarious life, through media of radio, auto, movie, etc.

Though science has diminished pain and increased capacity for indulgences and enlarged upon common stock of facts at its best, it has as yet failed to add meaning to life, to give man control of his earth and to make man happy—common indictments from such as George Bernard Shaw and John Haynes Holmes. While the first sardonically opines, "There is nothing that people will not believe nowadays if it is presented as science and nothing they will not disbelieve if it is presented as religions," the latter seriously observes, "We distrust miracles of science even as we did the miracles of

religion decades ago." Science, then, at its best, focused a searchlight on the outer world, though it did little to illuminate the inner world. Youth today knows a world of paradox: Outer streets of light and inner avenues of darkness; outer sense of confidence and inner sense of confusion; abundance and scarcity, upbuilding and "unbuilding." Home to such young people seems but an express stop on the subway of existence, while Church—or Synagogue—is but a far-off local near the end of the line.

The second is *SECULARIZATION*: This too has bombarded the citadel of the family and the fortress of faith, for family ties and family life have been cut asunder when young people leave the home for various reasons and for different places, whether for study or amusement. Secularization also implies the system of public schooling that impersonalizes family life, the technique for mobility over vast distances available for individuals, the multiplicity of agencies, for functions formerly allocated to Family and Faith, the specialization of health, entertainment, culture, welfare, in large urban centers, the standardization of tastes and talents to their lowest common denominators. Privacy, so essential to religion (anent Whitehead's words: "Religion is what man does with his solitariness") is invaded by fragmentation, while faith is shelled by secularization.

The third is *ASSIMILATION*: This, too, in collaboration with and often due to above-cited forces, has been a most significant cause for abandonment of faith on the part of "young people" today as well as a century ago. Since the time the Jew was granted emancipation legally, culturally, later socially, there has been

a progression of what we may term cultural osmosis, whereby Jewish adoption of the vernacular made for access to Western literature, whereby Jewish acceptance of national traditions made for diminution to a degree of Jewish tradition; whereby common consciousness of Jewry as people was reduced in ratio to the growth of great isolated emergent groups in Jewry and to the appearance of comparative freedom. Linguistic levelings, secular studies, as well as intermarriage, assorted cults and sects, abetted the "acids of modernity" for young people in the last decades especially.

In a word, the threefold classical function of the Synagogue—House of Prayer, House of Study, and House of Assembly—has been seriously strained and strongly impeded in the new environment and now has need of great revision for young people, for Science, at its worst, disputes the "House of Prayer," while Secularization disturbs the "House of Study," and Assimilation disbands the "House of Assembly."

These forces—Science, Secularization, Assimilation—have, in turn, provoked or been parallel to differentiation within Jewry on the basis of speech, social stratification, religious distinction (as Orthodox, Conservative, and Reform) and economic classification. All these divisions, collectively, do not simplify matters for young folk with at best but one foot on the threshold of the Synagogue.

One is tempted to go beyond the instructions of the Editor, and inquire what is being done or can be done to meet this issue in modern Jewry. That much is being done, and that significant experiments are now under way to discover what more to undertake, is evident.

THE RELIGIOUS EDUCATION OF A LIBERAL'S CHILD

Religious liberals have always had trouble with the education of their children, for the schools and churches at hand have not always been under liberal guidance. To clarify the issue, we invited five of them to give answers to three questions in writing:

First, what would I want, without fail, to include in the religious education of my child?

Second, what am I most anxious to exclude from my child's religious education?

Third, what difficulties have I experienced in getting what I want from even a liberal church school?

The diversity of their replies, with yet an undercurrent of thought common to them all, make the symposium all the more interesting to other liberals who are troubled about the religious education of their children. Editor.

SOPHIA L. FAHS*

WHAT should be included without fail in the religious education of a liberal's child? And what should without fail be excluded? If in these questions, one assumes a certain content of subject matter as being either necessary or taboo, I should answer that no particular content is primary in its importance. Only as knowledge becomes the gateway to valuable experience does it become important in education. There are many gateways that open toward a richer and maturing life. More important than any one particular gateway are the attitudes of the gate-keepers and of the travelers. More important than *what* children learn is *how* they are approached and dealt with and *how* they learn.

Whatever the particular knowledge may be which is shared, it is important, first of all, that it be so shared that children will recognize a significance for themselves in widening their horizons, and will be continually left eager to learn more. Participation in a program of religious education should be something which children thoroughly enjoy, not merely because it furnishes opportunities for personal importance or because teachers and children are friendly. They should feel also that learning of problems and beliefs regarding

life—the study of religion—is in itself a fascinating and important subject.

In the second place, whatever the religious heritage may be which is shared with children, it is essential that it be shared in such a way and at such times in the maturing process, that children may examine and evaluate this vicarious experience intelligently. For example, when children are given stories of Jesus or of Moses, these should be presented to them in such a way that they have access to the real human experiences involved, so that as listeners or readers they may intelligently examine the worth of those experiences without feeling any compulsion to accept any particular interpretation, other than the compulsion that is inherent in the data found. This means that as a liberal I object to giving stories from the Bible until children are old enough to have achieved sufficient appreciation of the long ago to place the characters portrayed in the Bible in their historical settings. I object to having little children told Bible stories simply because they prove interesting or mystifying or have a sweet moral influence.

If children are to be given an opportunity to develop their own religious faiths and their own ethical ideals in an intelligent manner, the entire program in which they participate must needs be one in

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which all parts are intelligible to them and about which they can react mentally as well as merely in an emotional manner. It is perhaps in the children's services of worship that most church schools are offenders in this regard. The point is frequently defended that it matters little whether children understand the verses of scripture which they commit to memory, or the responsive readings and the prayers in which they participate. It is at this point that I must express a difference of philosophy. Every part of the program of religious education ought to be intelligible to every child participating in the activities. This is a hard saying. Who then can conduct a church school worthy of so high an ideal? Much more is possible, however, to one who has the conviction and the perseverance than is usually supposed. If services of worship are appropriate for children at a given age, they can be so planned that the children will understand and will think and their feelings will be aroused naturally. Prayers can be spoken in language that will express for the children their own desires. Songs can be found and other songs should be written having lofty sentiments phrased in beautiful form which children themselves can feel. Participating in services of worship merely with the lips does not constitute a religious experience. Even though there may often be an undertone of reverent feeling in spite of meaningless words, such an experience is meagre compared with what is possible, for a division in the personality is required and a wholeness of response rendered impossible.

As a liberal parent I should like to be able to send my children to a school where a sincere understanding and wholehearted participation is made possible in all parts of the program. At least I should like to feel that the leadership of the school was striving for this ideal. I find most schools, however, so lulled by forms of worship, and leaders of junior churches so over-powered by the ambition to train children for adult services, that their programs are cluttered with unreality for the children.

If the meaningless forms were to be abandoned, so much would be deleted from the program that the church school would collapse. In view of this situation, the attitude of most leaders is that, at least, the school must be maintained as a running concern. This may be a wise philosophy from the point of view of maintaining the church. It is not, however, good for the child.

A third requirement is that opportunities should be given without fail, from the beginning of the educational process and all along the way, for children to build their faiths and their consciences upon their own direct experiences with life. It seems to me to be fundamental, as Emerson so wisely said, that each child should have his chance at an "original approach to the universe." In a program of religious education, children should be given opportunities to explore the world of nature—in order to discover for themselves its characteristics. They should know through experience our dependence upon its resources, its power to build and to destroy, its beauty and its ugliness, its potentialities for development and for deterioration, its orderliness and its unpredictable creativities. Children should also have direct opportunities to learn of people—the great and the small, lives of gladness and of tragedy, successes and failures in cooperation. Both in exploring the realm of nature and in exploring the realm of human relations, children should realize that they can find their own evidences regarding God—whether he is or is not, what he may be like, and what relation we may have to him. A liberal's child should come to realize that finding God is his own job and not one which he may relinquish to any adult or to any traditional revelation. If there is a God in the universe, something about him can be learned from anything and anyone anywhere if one does enough looking and thinking. I should seek a church school where religious experiences are not confined to church services or Bible study, but where children come to feel the In-

visible Presence when looking through a microscope, or when gazing at the night sky, or when discovering worth in a group of strangers, or when they recognize themselves participating units in a larger creative whole.

In order that children may not lose this ability to make their own original approach to the universe and to God, it is important that a new emphasis be put upon direct experiences with the world of nature and life during the earliest years. All efforts at verbal instruction regarding the nature of God or prayer should be postponed until little children have rich opportunities in natural ways to feel the need for God, and to learn through observation and participation good ways of living. What experiences do three- and four-year-olds naturally have, and what might they have, were parents and teachers more sensitive to their needs and potentialities,—experiences which we might think of as having within them the seeds of religion? Such experiences might well be accented or dwelt upon and others might be planned for, if only we as the children's guides became conscious of the nature of these experiences and when they are likely to arise. This is the time when children begin to seek the "why" and the "what for" for many things. If thoughts of God are to be introduced or ethical ideals presented, let these come as responses to the child's experimenting and seeking, rather than let the ideas of God and of the good life fall down upon the child out of the blue to remain disconnected from his experience or to be grafted upon an unnatural experience.

This part of the education of a liberal's child must be carried mainly by the parents, nevertheless a liberal cannot help but be concerned to know what is done with the children who enter the nursery and kindergarten departments of the church school. Unfortunately, the fact is that in most beginners' departments, God and Jesus are very much talked about. One four year old returning from his first experience in a church school reported that

he thought his teacher must be Jesus' grandmother. Why? "Because she made such a fuss over him." As a liberal I should wish to avoid church schools for three-and-four-year-olds unless I could find a school daring enough to omit all services of worship and all formal prayers for these younger children, where the leadership is content with helping children to learn better techniques in living together and with giving opportunities to children to have fresh experiences with nature, animal and plant life. As for the story hour, the liberal should encourage the use of stories of real and present life where appreciation rather than instruction is emphasized. Unfortunately ministers, however, are often the ones who lay heavy burdens upon the teachers of the littlest children, leading them to feel they are not doing their jobs as teachers of religion if they do not definitely tell Bible stories and talk of Jesus and God. One hopes that the day may soon come when more will realize that through this hurrying to give instruction in words, religious teachers and parents are defeating the fulfillment of the very ends for which they seek.

In speaking of the fourth requirement which I should make of a church school, I shall return to the subject with which this article opened; namely, the content of subject matter or the areas of experience to be explored. While I said at the outset that no particular subject matter was primary in importance, nevertheless, I should like to find a church school where the areas for exploration were not exclusively taken from one religious heritage. Research and exploration done during the past fifty years into the history of religion make clear that man's significant religious experiences have not been confined to any one race or country. When children are old enough to learn of the progress man has made in the building of his shelters, in his agriculture, and in transportation, they are old enough to learn also how intimately religion has been related to all these significant achievements. Children should be given opportunities to discover that behind

different names, and different rituals has been the same searching after a better life, that mankind developed religious faith and rituals to help to keep his heart strong when his cherished hopes were threatened.

Although children today easily recognize primitive man's mistaken reasonings, they also sense something noble in his striving. They feel akin to him in their yearnings. In short, they discover something deeper in religion than outward forms and practices. When but one religious heritage is presented, no matter how beautiful and noble this may be, there is the danger that all religious values will be equated with these particular forms and modes.

I should, therefore, seek for a church school that is not too exclusively Christian or Jewish in its point of view, especially in their programs for the younger children. As a liberal I believe that the coming generation should build a nobler religion than has as yet been embodied in any tradition,

and in order to be able to build this new religion intelligently, children should be given a broader foundation of understanding regarding the function which religion has played in life than is possible when they know but one faith.

Finally, such early opportunities to see man's long and varied religious experiences in the large, lead children to feel a sense of kinship with other peoples, quite apart from creed or race, from time or circumstance. False feelings of superiority and misguided prejudices are sloughed off and tolerance and appreciation take their place. There begins to grow a feeling of fellowship that abides down deep in the inner life—that is most keenly felt when words are least useful. The development of such attitudes and qualities in living seem to a liberal as pearls of great price, and the search for these should be begun before the children's emotions become fixed in the traditional patterns of their own particular religious group.

MARGUERITE HARMON BRO*

TEN YEARS ago if anyone had asked what seemed most important to me in the religious education of a liberal's child, I would have shouted aloud for tolerance. I would have asked for courses in comparative religion, stepped down to the voltage which the children's equipment would carry; for courses in evaluation of the current mores, from observance of Sunday to honesty in exams; for courses on great personalities and how they got that way; for anything which made my children feel that there were other ways than their own of running the world and other ideas than their own for explaining the ultimate meaning of the universe.

But my children got all of those courses. In a first-rate Protestant Church school, they studied comparative reli-

gion. One of the boys was so well taught that he became a Buddhist—for a week. Another developed a lasting flair for sun-worship. A daughter burned chanukah candles, year after year, with rapt devotion. Then they went to a Jewish Church school and studied the life of Jesus—with perspective—until they developed so much appreciation that they joined the Church of their own up-bringing. Later they got into groups which made objective common-sense studies of current customs of worship. They slummed among the under-privileged and came forth with a passion for better housing, birth control and the C.I.O. All in all, they had about as good formal training in religious education as might be asked for. Continually I register deep appreciation for the ingenuity, imagination, and honest devotion with which our children were taught.

And now in adolescence, they are tol-

*Editor *Social Action*, Published by the Council for Social Action of the Congregational and Christian Churches.

erant. They are tolerant of everything, except perhaps outright wickedness, snobbishness, and boredom. They hold that everyone is welcome to his own idea about God, the place of the Church in society, responsibility for wrong-doing, and the after-life. They are even tolerant, with some strain, of right-wing political theorists, misguided capitalists, and advocates of high tariff. They understand why the Nazis cannot help being Nazis. In fact, the only persons of whom they are not at all tolerant are the intolerant. As true children of liberalism, they are hard as nails about people who seem to them less tolerant than themselves.

Which would all be very nice, indeed, except that I seem to feel their genial tolerance drawing them ever nearer to the noble school of thinkers who advocate that "to take a liberty with a verity in an exigency" is the last distinguished mark of the enlightened. And I, as the years pile higher and the pace slows down, have a growing conviction that there are certain verities with which one does not take liberties even when the exigency affects one's own pocketbook, one's own growth, one's own happiness.

I wish that my children believed in a few things for sure.

It isn't that I want their religion to set forth any particular beliefs or dogmas which are or shall be once for all delivered to the saints. It isn't that I want them to feel that superior light and wisdom has been given unto them. And it certainly isn't that I want them to rush about persuading others of the superiority of their own spiritual perceptions.

But I wish deeply that they might decide which things—ideas, principles, values, what you will—matter most. And then, having decided, so to order their days that they bring those things to pass.

Such ordering of one's days is, of course, the great difficulty in the religious life: the problem of not being completely certain oneself, but still being

willing to throw all of one's energy without equivocation behind those ideals and procedures which appear to be "best."

To help children to acquire such discipline of mind and body and still to be tolerant in spirit, is no easy goal for religious educators. Only a few individuals in any community achieve this end. And all of these few are not in Churches. So it is not surprising that one finds it difficult to get this sort of religious education from even the best Church school. There just are not enough such finely tempered, sensitive, authentic personalities to go around.

The few there are—they are the personalities I would most like to have dominate the religious education of my children. It seems worth a minister's never-ending effort to draw such persons into contact with the youth of his Church. It is even worth the effort of parents to support the minister's effort to draw them in. Perhaps the community has a busy doctor, an artist, a brick layer, a fashion expert, an interior decorator who is such a person. Perhaps the person, due to some twist in his early experience, does not know that he is "religious." Perhaps he even resents the adjective. But if he will just go on being himself and let my children hike with him, work with him, talk with him, be with him, I shall feel they are receiving the religious education due a liberal's child. Integrity is always less well taught than caught; ethical discrimination is a trial and error process in which a disciplined personality matters more than a curriculum.

If this kind of religious personality is hard to come by, it is almost equally difficult to exclude from the Church school the sort of personality I least want my susceptible children to associate with. I mean the person who leans back and analyzes a situation or an ethical standard with acumen and then goes on his own way untouched by his own analysis. Such a teacher, for instance, points the social dangers in the gambling

habit but himself plays the slot machines and the stock market. He admits that alcohol and gasoline do not mix but he drinks a few cocktails and advocates better beer. He believes that racial discrimination is merely emotional prejudice but he does not intend, things being as they are, to let Negroes buy into his neighborhood. He is the good, smart, practical, tolerant intellectual who frequently staffs the liberal's Church school and makes it increasingly difficult for the liberal to demand of his children a stern alignment of understanding and personal performance.

The burden of believing a few things surely enough to throw one's life behind

his ideals is likely to fall back on the parents themselves. When it does, they find themselves searching their own lives with an intensity which no outsider can easily understand. Family life makes the shoddy places wear thin. Then the parents wish they had been more certain of the design they were weaving and had woven with steadier hands. Patches on the fabric of life are seldom durable and never beautiful, except, perhaps, to the discerning eye of God which sees the infinite patience they require. It is in order to make patches unnecessary when our children take the shuttle in their own hands that parents look wistfully in the direction of the Church.

LOUISE AVERY BURTT*

TH E Religious Education of a Liberal's Child!—I have three of these—liberal's children—but I was also one myself; and to get right down to cases, I feel that the task was somewhat more successfully handled in my own youth—a generation ago—than it has been during the past fifteen years with my own children. I can see many reasons why this should be true. Some of them are unsurmountable obstacles, but all are not. Many things could certainly be done to obviate even the more serious of these difficulties.

In a liberal religious education there are several very definite aims which must be kept in sight at all times, and which must be regarded as essentials: *first*, a familiar acquaintance with the great treasury of Bible literature; *second*, and even more important—a familiar conversant relationship with God and with Jesus Christ; *third*, a presentation of a definite code of morals and behavior; *fourth*, the relation of the principles of Christianity to the whole scope of living; *fifth*, the establishment of a sense of the real values of life, of the importance of immaterial things;

sixth, a very close personal contact between the church and the home.

Today, particularly in the liberal churches, children are growing up without any very intimate knowledge of the Bible. They know some of the most familiar stories and a few psalms, perhaps; but they should not be denied the rich beauty and lore of the old versions of the Old and New Testaments. The very modern versions can be useful as supplementary material for a better understanding of the more obscure passages, but cannot take the place of the constant use of the old phraseology. A familiarity with the story content can be taught by frequent storytelling and by dramatization. Different stories can be presented at different suitable age-levels, so that they do not cause indifference or boredom through too frequent repetition. For an appreciation of the beauty of wording, much direct biblical material can be incorporated into the worship service; and a considerable amount should be definitely memorized by every child. This, I realize, is a difficult matter, since children memorize so little today that they undertake it often unwillingly. But it can be made attractive.

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Prizes may be quite out of line with modern educational technique, but I believe they still bring results. And toward this same end, I believe it is extremely important to teach the finest of the old familiar hymns so that they may be sung from memory. Tradition is still a powerful factor in the building of character.

And along with this familiarizing of the Scriptures can grow a conversant familiarity with God, the Father of all, and with the name of Jesus. These names come haltingly to modern lips unless they come as profanity. If they come readily in daily usage the relationship between Man and Divinity can seem very close. And so will grow a sense of communion, reverence and worship as well.

I believe that the Sunday school is also the place to present a definite code of morals and behavior. We need not leave all of this to the Boy and Girl Scouts. Some children may never join either. Through the teaching of Jesus and the example of outstanding Christian lives, we can establish very definite Christian virtues; we can reaffirm the necessity of a sense of duty and obligation—two virtues which seem markedly lacking today; we can emphasize certain basic Christian principles, such as kindness, unselfishness, tolerance, self-sacrifice, and other kindred qualities of the spirit.

And then we can widen our scope and show how these principles are back of all that is best in the world today. We can apply them first to home life, and to contacts with neighbors and friends—to school—and then to community life, reaching out at last to the affairs of the nation and to international relationships. I know from experience that such a course of study is being successfully carried out in some Church schools today.

I might suggest that the Sunday school may give practical experience in community life through a benevolence committee composed of the children themselves to distribute their own contributed funds; through participation in the local Community Chest drive every year; and through

cooperation with less privileged groups of children in the neighborhood.

Of extreme importance also is the effort to establish a sense of proportional values, of the importance of the immaterial, of the satisfaction to be found beyond material possessions in the things of the spirit—nobility of character, appreciation of beauty wherever it may be found.

And perhaps most important of all, because everything else depends upon it, is the necessity of a close personal contact between the church and the home. We should realize at all times that the object is not just that children should be *sent* to Sunday school for an hour once a week. We should try in every way to make the church a center of life, second only to the family, and a focus socially as well as spiritually. We must attempt to knit the children close by strong bonds of pleasure, friendship and loyalty, so that when they reach an age when they can no longer be just shipped off for an hour or so on Sunday morning, this strong attachment will hold, until they become an integral part of the adult church. After-school clubs, parties, summer play school, summer camp,—and as they grow older the camps may become house-parties, the house-parties, retreats. The whole church organization can benefit if a cottage or cabin is readily available in the country, or at the beach or mountains. The entire problem of holding the children in a close attachment becomes much more difficult if the parents have no serious church connection. But if the children become loyal members of the church family, the parents may well also be drawn into the relationship in their turn.

I have listed nothing to be specifically avoided. I believe that the real value of a Sunday school program is best gained through its constructive efforts. I think it is important that the children be not taught any definite or rigid creed, lest that develop intolerance. They should not learn what they may later have to unlearn in the light of scientific or historical knowledge. If they are taught that nothing that

we cannot hold up to the clear light of truth is worth believing, they will have a measure for the acceptance of facts and formulae that will be of life-long value.

Modern life presents many obstacles to the fulfillment of such a program—difficulties of transportation arise now that each church no longer serves just its immediate neighborhood. After-school demands are many upon the child of today. But I believe many of the arguments against an extended Sunday school program can be minimized.

The great difficulty, now as ever, remains one of leadership. At the center must be a director of both vision and will.

He must have strong departmental heads with definite appeal to their respective age groups. He must have good musical assistance. He must have teachers able not only to present the Sunday morning curriculum, but to participate in the essential social activity. And he must have a liberal budget provided by a church body, well-informed and sympathetic to his aims. The whole church membership must be brought to a realization of the fact that only by properly training and successfully holding its children, can it gain the intelligent and devoted membership of tomorrow.

O. T. GILMORE*

AS A PARENT, I may hope that my child will eventually hold as true a great many intellectual concepts which I think are important to life in both personal and social relationships but foremost among those things I want included in his religious education is a full, unreserved belief in the good life, as generally viewed by the liberal. I want him to have his insight into truly enriched, vigorous living developed so well that he will love it and find joy in it no matter how many conflicts and difficulties it may bring to him. The abounding kindness, genuine friendliness, arduous, stimulating work and exhilarating play which characterize the good life will, I believe, be a continuous challenge to all of his abilities, a directing force for all of his ambitions and provide an automatically controlled expression of his emotional life.

Necessarily a wealth of material has to be made available for the child in the form of story, song, work of art, biography and association with selected personalities in his immediate environment to give him his deep convictions on the good life. Every contact of his daily life is like material

being continuously assimilated. I expect the church school to be one of the significant enzyme agents bringing about thorough assimilation by him as well as a food supplying reservoir.

Instruction of a child largely by attitude and personal example so that he has a real love of others is also very important. Here is the development of an ability to recognize something worthy of respect for, at least potentially in every human being. To be sure, this involves training that enables him to see below the surface features of others, which may develop only with considerable experience, but his desire to find the good side of every other being is to be cultivated early and continuously. Good manners in all society as well as a variety of rich and varied association with one's fellows is here involved. To me it is vital for it is the only secure foundation for real helpfulness to others as well as helpfulness from them.

Self-discipline is another requirement. With any fairly normal person a decided ambition to be a healthy efficient animal and an intelligent person leads to moderation in temper, balance in emotions and control of appetites. The beauty of vigorous efficient living in well controlled lives

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is therefore one of the very important values to be included.

How my child is to think of God and his love of God will be the result of growth, an evolution much like that of the progressive revelation of God as seen in the books of the Bible from early Genesis to the expressions of Jesus as interpreted in John. I want his religious education to include such a process of growth so that, whatever his love of God is as time goes on, it will be at least unmercenary and uncoerced.

I expect prayer to be included but primarily as communion, as appreciation and thanksgiving, and as a continuous re-evaluation of relationships. When written or spoken I want him to think of it as an articulate expression of inner desires to effective living and for cooperative efforts toward community enrichment involving good will.

His religious education should include an increasing knowledge of what others have believed and thought. He should know how the Bible, and other great religious literature, came into being and has come on to our use today. The very struggle for the freedom found in religion today in our country is here important. Except for carefully arranged stories and well chosen passages, I should reserve his use of the Bible and real study of it until he reaches high school age for I regard it as a decidedly adult book not sufficiently readable and understandable as a whole to be put into a child's hands before about his 12th year. Only selected materials from it and other sources should be used until this time for story, discussion, and project. His direct use of it would be thus timed in his development as is his direct use of other great literature.

He is expected to write or choose his own creed if he ever has a written one.

This statement of a positive religious education program for my child is premised on the confidence that love of good overcomes evil, casts out fear, leads to joyous and enriched living and altogether

brings a growing faith in and love of God.

What is to be avoided? At least these six things:

1. As far as possible the imposition of any set of ideas.

2. Acquiring pious shibboleths from any source to use in answering questions or discussing problems of social and economic relationships. These ready-made pieties so often take the place of thinking. This process frequently starts in the earliest church school instruction and is used especially in church school situations.

3. The acceptance of an association of the term "Christian" with some stern and unlovely but assertive and boldly defiant persons or with others who insipidly accept with blind loyalty everything of the church and yet are not unlovely persons. Both are often among those designated in churches as "the faithful few."

4. Acquiring a static concept of God, religion and truth.

5. Acceptance of a partitioned life whereby individual and social responsibilities are walled off and labelled spiritual, secular, etc.

6. That formalism in religion which leads to achievement of respectability through conformity to the superficial conventions of social behavior.

I have experienced difficulties in obtaining these values from even a liberal church school. Several reasons account for this:

1. The church school teaches most through personalities for they are imperceptibly declaring ways of life even in every slightest inflection where they are more associated with "religion" in the minds of children than other persons are at other times and places. The first difficulty has, therefore, been in the lack of capable persons of the right personality to lead in church school and in club and other group life associated therewith. I realize we ask for a large order.

2. The second difficulty lies in finding church school leaders who can and want to teach in such a way as not to impose

their own ideas. So few are able to lead pupils to discovery, to conduct explorations with them. Great understanding, much skill and deep convictions on the philosophy and method of true religious education are essential. Most teachers and their leaders still have the idea that precepts regurgitated mean concepts assimilated.

3. This is a two way difficulty—one that of getting the church school to arrange to take more of the time of my child and the other that of arranging the child's life so the church school can have enough time to be of appreciable use to the child.

4. Getting the church school leaders and the parents to common understand-

ings on the religious education of children.

Long before I got this far I wanted to hunt up Dr. Hartshorne's *Childhood and Character* and Dr. Coe's *What is Christian Education?* and submit them in answer to most of the questions raised by the subject of the symposium. Since I do hold to the Christian faith perhaps it may be well to here quote from the last chapter of Dr. Coe's book on "What, Then, Is Christian Education?"

"It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."

W. A. IRWIN*

THREE can be little room for debate that the objective of religious education is the attainment of the good life. And it is religious because of the conviction that only through religion does life attain richness and depth. Religious education is related to secular much as theology is to science; while intimately concerned with the detail of the other, it does not undertake to retrace its ground, but rather to interpret and give direction. Just as the sages of Israel, it is convinced that "the fear of the Lord is the beginning of wisdom."

But religious education is much more than a training in habit and ways of life. If I am not in error as to the nature of present emphases, much of our current religious education is mistaken in its stressing of "techniques"—to use a thoroughly hateful word. With all its show of revolutionary novelty, the modern church school is in this but perpetuating the worst blunders of the traditional Sunday school. These sought to carry over the idea of the adult church service, hence had a lengthy period of opening exercises designed to

be an experience of worship, and a "lesson" in which well-meaning but ignorant teachers undertook to induce in the child some sort of religious experience, in not a few cases the neurotic crisis which passed too often as conversion. And the modern school has merely put habits and personality development in the place of conversion. Indeed, the older teaching had this advantage, that in its effort at indoctrination there was an attempt, however distorted, at real education in the facts of religion. The typical weakness of Protestantism has been its failure to teach the nature and meaning of religion. The heritage of centuries of this shallowness we are reaping today in the plethora of absurd sects ranging all the way from "I Am" and the "International Bible Students" to more stabilized and supposedly respectable churches which all alike prey on the Protestant people with deplorable success. What basis can our people possibly have for resisting specious appeals when they have never been educated in the facts of religion? And the futility of the current effort to train in proper habits is apparent in the general questioning of moral standards today. What is the use

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of attempting to inculcate habits of right relations between the sexes, for example, when one has but to walk to the nearest newsstand to be confronted with the question whether all our sex-morality is but an outworn convention?

The crying need of religious education at this day is for intellectual content. Our church schools must be primarily and consistently *schools*, not mere glorified creches where our children will be entertained for an hour while we make up our week's shortage of sleep. They must undertake a program of intellectual furnishing as intense as any secular school; indeed much more so because of their limited time and the high importance of their subject matter.

Conduct may for the time be left largely to take care of itself; if children are not acquiring some proper modes of conduct in the home it is useless in any case to hope that some miracle may undo in one hour the evils of seven-times twenty-four hours. It is quite true that the ultimate objective of the process is conduct—in the broad sense of that term. But just as in the quest of happiness, we defeat the end by direct approach. Conduct must be broad, based in the whole furnishing of the mind. If virtue is unsafe until it is enthusiastic, likewise habit is weak and transient until it is rationalized, and personality is vacuous if not intelligent. The religious educator must begin far back, building wide his foundations for the good life upon ascertainable and demonstrated fact: upon truth as relentlessly investigated and isolated as in any of the sciences. Truth is the supreme arbiter of human life; its all-powerful creator. The business of the religious school is to teach truth.

Leaving aside technical questions of age levels and pedagogic methods, the curriculum of the church school must give attention to that central issue of all our theology, What does the Christian believe about God and Christ? and why? Anyone who has talked of religious matters with young people, whether his own or others, must have been struck with the shallowness and

triviality of the difficulties which lead them to the exciting thrill of incipient atheism. It is but one more illustration of the utter failure of our religious teaching.

But the liberal has added his own to the total of our common shortcomings; characteristically the liberal has lacked a sense of the authority of the past. Indeed, he has decried it; and we must recognize that thereby he has contributed one of the most wholesome and creative forces of our day; for the past can stifle and pervert. Indeed liberalism arose as a revolt against just this dead weight of the past. Yet, if we can now keep a proper balance, we should recognize that the present is the creation of the past, and only so is understandable. Christianity of today is the result of a long historic process which the Christian must know. The church school then must teach the significant features of the history of Christianity. As a convinced liberal writing of the curriculum of a liberal school, I am impelled to add that it must make clear the rise and genius of that most notable of liberal movements, Protestantism itself. It is astonishing how ignorant Protestant people are of the real nature of the Christian emphasis for which they stand.

But a major part of religious education must remain the teaching of the Bible. Even if this great body of literature were as worthless and antiquated as some suppose, who mistake their ignorance for advanced thinking, yet it would be necessary to teach it, if only as a prophylactic device. What nonsense flaunts itself in this day as religious reality! What stupidity parades as inspired truth! and all growing out of a ludicrous distortion of Biblical exegesis. The religious person must know the Bible, if only to be saved from selfish charlatans or misguided enthusiasts who foist all too successfully their nefarious wares on an uninformed public. But, more positively, the Bible is a mine of inestimable worth for this troubled day. It has always been, and yet remains in this complacent age, a source of stimulus and insight and uplift for the religious life. We neglect it at the

price of our own impoverishment.

But further, the religious educator must show the relation of Christianity to that unceasing age-long quest of the human heart and mind for ultimate reality which gave rise not only to the lower religions of bygone millenia, but has found notable expression in the great religions of today. With sympathy and deep understanding, but yet with complete frankness, there must be presented some better reason than the geographic, why we are not Confucians or Hindus or Muslims, or even Jews or Catholics, but liberal Protestants.

This puts an almost impossible objective before the church school. A curriculum, to accomplish these ends, would be comparable with the curriculum of a theological school. Quite true; and that is just what the church school must aim at. Its task is to teach that full-rounded understanding of Christianity which the theological student seeks to master more critically and in greater detail. It would scarce give credit to the intelligence of the religious educator to add that obviously this must be adapted to the several age-levels of the school, as well as to the available time.

Nonetheless, it is an exacting demand; and not least in regard to the limitation just now intimated. The time allotted is criminally short; only one hour a week—rather, but thirty minutes, for most schools still squander half their time in largely meaningless "opening exercises." This is not to disparage the worth of training in

worship (if it is real), nor the necessity of introducing our children to the treasures of Christian hymnody. Yet if the basic fact could be firmly grasped by the directives of our religious education that the church school is first of all a *school*, it might bring revolutionary changes into their procedure. Beyond denial, the time is too short. If we are ever to make headway with this crucially important matter, we must find some way of supplementing the meagre time facilities now available.

A second difficulty is that of securing competent teachers. It is a perennial problem of the church school, where it is always easier to enlist emotional support than to tap the church's intellectual resources. It will be several times more baffling when the curriculum is raised to this modest approximation of its responsibilities.

Another, though less difficult problem, is the planning of the curriculum. For it will not do to relegate these several themes to different departments; they must be carried on in all: in a sense, a full curriculum going forward in every department all the time.

The fourth comment is not a problem but the opportunity to deny one. If this subject matter is not interesting, then the problem has already been treated under the second difficulty above. This material is of thrilling interest; it has always been the most engrossing theme of human thought. If it bores children in the church school, then the teaching is bad.

THE OLD TESTAMENT AS CONTENT FOR CHRISTIAN EDUCATION

HERBERT GORDON MAY*

THE modern age will never get the most out of the Old Testament until it rejects the maxim that history repeats itself. Repetition is not the rule even in the physical world. When one considers the great numbers of hydrogen and oxygen atoms that exist, the chances are few that when once the molecule of water has been disintegrated so that the atoms are separated, the identical atoms of hydrogen will combine again with the identical atom of oxygen to form the same molecule of water. If this should happen, the place where it occurred would be different. It is not that history has repeated itself, but that a similar principle is being illustrated again.

To the man on the street this may seem a senseless distinction, but to the historian it is vitally important. The situation becomes complex when we deal not with the relatively deterministic world of physics, but with the realm of human society, for the differences in the supposed repetitions increase. When today we have nations emphasizing nationalism, restricting freedom of speech, and fostering a social system in which there is widely uneven distribution of wealth and opportunity, some may point to the rule of Jeroboam II, at the time of Amos in the eighth century B. C., and declare that history is repeating itself. When these modern nations fall, as the house of Jeroboam tottered to its ruins, many will say that history has repeated itself.

But not so. Certain principles of the moral order will have been illustrated, but those who are content to say that history has repeated itself miss much which the two situations have to teach us. There are important variable elements in the ancient situation and its

modern analogy—the personalities involved, the degree of insight into the workings of the economic order, and the machines, organizations, and techniques available to help remedy the situation. At the time of Jeroboam II there was no science of sociology. God was a God of war even according to the highest thought, and the true prophets would have God punish Israel by means of the armies of her enemies. In contrast, the modern dictator has a fund of knowledge and a treasure of instruments and techniques unknown to Jeroboam. Among other things, Jesus has lived since that ancient Israelite king, and that one fact makes it impossible for the same situation to repeat itself. Jesus put something into the culture of the world which makes it impossible for the situation or our judgment of it to be quite the same again. As a result, the estimate we make of a Hitler or a Mussolini must be quite different from that which we make of Jeroboam.

A certain professor contributed much to the education of his students when he said to them: "Remember, differences are more interesting and more instructive than similarities when you are discussing comparative religion or attempting to analyze different cultures."

The first prerequisite for the study of the religion of the Early Hebrews as a message for today is to recognize it set in a historical background different from our own.¹ For the modern preacher or teacher who would bring out of the storehouse that lies in the back room of the Christian edifice the riches which are stored there, this means, among other

1. Two recent books which really attempt to do this are W. C. Graham, *The Prophets and Israel's Culture* (Chicago, 1934), and C. S. Patton, *The Use of the Bible in Preaching* (Chicago, 1937).

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things, that he must not consider the past merely a mirror in which present events are reflected, but that one of his first problems is to understand the difference between exegesis and eisegesis. Exegesis is the interpretation of a text in the light of both its historical and its literary context, taking out of the text what is actually there. Eisegesis is what all too many ministers attempt to do in their sermons, when they read into the text what they think ought to be there, interpreting it in the light of their own philosophy, and ascribing to the ancient prophet or historian ideas foreign to his age.²

One of the greatest handicaps in the presentation of the meaning of a text as disclosed by exegesis is the fact that eisegesis has such a respectable history, for it is the normal technique of the Gospel writers. Matthew quotes Hosea 11:1—"Out of Egypt have I called my son," as a prophecy fulfilled by the sojourn of Jesus in Egypt and his return (Matt. 2:15). Matthew removes the text from both its literary and historical context, interpreting it in the light of his Christian theology. Had he quoted all the verse, its obvious inapplicability to Jesus would have been apparent, for Hosea 11:1 is not a prophecy at all, but a description of an event already past at the time of Hosea, namely, the exodus from Egypt under Moses.

A text may mean much more for our age when it is not divorced from its literary and historical context. A dramatic illustration of this is the Immanuel prophecy of Isaiah 7:14 ff. Modern scholarship is generally agreed that this is not a prediction of the birth of Jesus, as eisegetical Matt. 1:23 would have it, but rather a threat that within a few short years from the time Isaiah uttered it, the Assyrians would bring disaster upon Judah. A young woman before Isaiah, possibly his own consort,

was pregnant with a child whose name would be Immanuel, and Isaiah prophesied that the disaster would come before this child would have grown to years of discretion. Although the mother would name her child Immanuel, "God-with-us," yet God was not with Judah.

The modern minister or teacher of religion has no moral right to use this Immanuel prophecy as a prediction of the coming of Jesus. Matthew knew no better: the modern minister should. It is immoral thus to use this text not only because, in most cases, it is intellectually dishonest, but more especially because such use neglects the real value in the passage, and is a waste of some of the talents which the past has placed in our hands for us to spend with advantage.

The scene is the Syro-Ephraimite war of 734 B. C. Judah was being attacked by Samaria and Damascus, and Ahaz, king of Judah, appealed to Assyria for help. Isaiah opposed this, for he knew that Judah would have to pay a high price for Assyrian assistance, accepting a position as vassal and adopting the worship of Assyrian gods, and he reckoned that such a compromise for the sake of a temporary expedient to save Judah from her present danger would have fatal results. And so he gave the Immanuel prophecy, and added in a sermon at the same time:

"Because this people have spurned
The waters of Shiloah that flow
gently,

.....
Behold Yahweh is bringing up
against them
The waters of the River, mighty
and many,
Even the king of Assyria and all his
glory."

For our age this Immanuel prophecy means that when any nation would stoop to principles other than the highest to escape a temporary difficulty, only disaster will result. When the modern Palestinian Arabs accept the aid of fascist Italy to escape from their real or fancied

2. See G. E. Wright, "Exegesis and Eisegesis in the Interpretation of Scripture," *The Expository Times*, May 1937, 353 ff.

wrongs at the hands of the British administration, they unite with a power whose attitudes and policies are such that it will discredit the Arab cause in the eyes of many who now look upon it with favor, and they open the door for pernicious influences within their border. Isaiah's Immanuel prophecy was to a nation, and in it there is a vital message for the nations of our age, more significant than the traditional import ascribed to it by those who use the techniques of eisegesis.

A few months ago I sent to a prominent minister a reprint of a study of the recent interpretations of Hosea's marriage. It is becoming more and more recognized that there is not in the original writings of the prophet the tale that he married a woman who proved unfaithful, that he divorced her, and then later took pity on her and brought her back to his home. There seems no real evidence that Hosea had such an experience and through it learned of the love of God, and prophesied that Israel would similarly be returned to Yahweh's favor, but rather Hosea had a message of absolute doom. The one to whom this study was sent wrote: "What you people are doing to the good old Hosea is somewhat disconcerting. Some day I hope that you will indicate how all this newer interpretation can be used from the homiletic standpoint. One thing George Adam Smith did was to help the preacher. Obviously the picture of Hosea which is now emerging is much more remote from our type of experience, and therefore less homiletically available than was the older picture of the devoted husband to an unfaithful wife."

On the contrary, since the newer exegesis is closer to the historic reality, it is to that degree more pertinent for our day. It is easy to get maudlin over the older picture of Hosea's loyalty to his faithless wife, and to draw the obvious moral concerning the repentant sinner or the ideal husband who displays tolerance in family affairs. In the first place,

Hosea was not prescribing for family ills, but for national diseases. Then, also, it is clear that Hosea married Gomer that the symbolic names of his children might proclaim his message to Israel, and the import of that message was that Yahweh would never again have pity upon Israel. When Israel was a child, Yahweh loved him, but the child had violated his father's love to such an extent that now even effective repentance was impossible. Any repentance that came now would be too late. The people would seek Yahweh, but would not find him, for he had departed from them. They had put themselves in the position where nothing could save them from the inevitable doom.³

This warning is most surely pertinent for the modern age. It is possible for a nation to become so corrupt in its inner structure and in its international dealings that when later it realizes its folly, it will be too late: the situation will have become so involved that there will be no escape. Were Hosea alive today, he might prophecy that if the so-called Christian nations continue the present armament policies, refuse to consider treaty obligations binding, and insist on avenging national honor by the wholesale slaughter of innocent citizens of another country, they may come to the stage at which Israel had actually arrived, where God, under no conditions, could save them even if they repented.

Without a historical sense we may make the fatal mistake of considering Old Testament religion the norm of modern religion. We must not forget that many of the religious conceptions in the Old Testament are as primitive as many of the scientific presuppositions therein, such as a flat earth immovable in the center of the universe. The perception that Hebrew religion evolved from primitive beginnings, when the Hebrew tribes worshipped their own separate gods, to

3. See H. G. May, "An Interpretation of the Names of Hosea's Children," *Journal of Biblical Literature*, LV (1936), 285 ff.

universalistic monotheism, which was not achieved until as late as the exile, helps us avoid the pitfall of affirming that everything in the Old Testament is equally inspired and worthy of imitation. One wonders why modern Germany appears so willing to discard the Old Testament, when it can find there an expression of nationalistic religion, political and racial particularism, and a militaristic philosophy. The nations using poison gas to wipe out cities containing innocent women and children can find precedent for their actions in Yahweh's command to annihilate the women, children, and cattle of Jericho. Joab's murder of Abner is perfect precedent for the statement of a modern statesman that when blood has been spilled, it cannot be corrected with ink, but only with blood, and then blood must flow. The nations striving after a pure race can find precedent in Ezra's marriage reforms. Those who would arm for conflict can find authority by using the text-proof method in Joel 3:9:

"Proclaim this among the nations,
Hallow war! Arouse the warriors!
Let the fighting men approach and
ascend!
Beat your plowshares into swords,
And your pruning hooks into
lances!
Let the weakling say, 'I am a
warrior!'"

If we appreciate the uneven character of Old Testament religion, which is due in part to the fact that an evolving religion is depicted therein and in part to the fact that it was written by persons of varying religious insight and social vision, we are less tempted to quote primitive and undeveloped concepts as norms of modern behavior in order to justify our actions and buttress our desires.

It must also be remembered that the religious development of the Hebrews was not always in a straight line, and that what progress there is was often in a minority group. The Hebrews of the

eighth century B. C. maintained the belief in the Day of Yahweh, a Golden Age which was to come, when God would justify his act of having chosen Abraham, and would give to the Hebrews such political power and national prestige as they had never before known. The arrival of the Day of Yahweh did not depend on the moral or spiritual condition of the people: it was to be merely the fulfillment of an unconditional promise which God had made to Abraham. This era of national prosperity would come even despite the sins of the people.

The pre-exilic prophets rejected this conception, declaring that Yahweh had not unconditionally chosen Israel, but that, because the people were unworthy, the Day of Yahweh would be a day of darkness and gloom, a day of terror and distress. This prophetic minority further added that when the Hebrews sinned, they were no better in the sight of God than the Philistines or Egyptians. In these conceptions the pre-exilic prophets reached a high-water mark in the development of Hebrews religious thought.

In the post-exilic period, however, we find a reversal to the more primitive conceptions. Certain prophets were now declaring to be God's will and plan the eschatology which the people of the eighth century B. C. had advocated, and were giving official sanction to what Amos, Zephaniah, and others condemned. The post-exilic eschatology is often narrowly nationalistic, displaying bitter hatred against the gentiles, and affirming that the coming of the Day of Yahweh as a day prosperity and bliss was not dependent on the character of the people, but that Yahweh, for the sake of his own reputation, for his name's sake, would bring to pass the era of the blessedness of Israel. This represents a decline in ethical idealism and religious insight which should be comprehensible to our own age, which has witnessed a return to a type of nation-

alistic bigotry from which we used to think we had escaped.

Along with the nationalism, racial particularism, and ecclesiasticism which were expressed in some of the later eschatologies, in the marriage reforms of Ezra and Nehemiah, and in the Holiness legislation, there was often another-worldliness in the theology of the period. The hope of any reform of society through human help was given up. Expectancy that the Hebrews could secure political independence again through their own efforts was dissipated, and a policy of *laissez faire* in all political and larger social relationships was adopted. Ritual morality and individualistic rather than social ethics were emphasized. At this time doctrines of individual responsibility such as we find interpolated in the 18th chapter of Ezekiel and the 31st chapter of Jeremiah arose, which must be comprehended as a part of this non-social religion. The situation was thought so beyond human aid, that it was affirmed that the era of prophecy was over, as is best illustrated in Zechariah 13. The solution was withdrawal into a theocracy, a cultus divorced from the political realm, and wait—wait until God, without the assistance of man, would bring in his kingdom. As a *deus ex machina*, to the accompaniment of natural catastrophes, with the moon turning to blood and the sun to darkness, God would intervene in the last great battle and produce victory for Israel.

This sounds familiar to those who have listened to certain European lecturers in this country who have told us that men can do nothing about bringing in the kingdom, and that man's efforts to assist God in this through social reform are futile. The kingdom must come direct from God: we can only wait for it.

We have this philosophy today because many of the same conditions exist which elicited this philosophy of defeatism in antiquity. To appreciate this

is the way to see the modern tendency in its true perspective. Honest spirits within a fascist society are impressed with their own helplessness, and the church is isolated from social action or else forced to adapt its ideals and aims to those of the state. In such a situation we can understand how men come to think that progress is a myth, that the coming of the kingdom of God depends solely on God, and that the church's concern is individual ethics and personal salvation.

The genius of pre-exilic Hebrew religious thought was its comprehension of all life: there was no realm with which religion was unconcerned. Religion was even one of the techniques whereby man achieved his daily bread, for the chief function of the cultus was the betterment of the material well-being of man. People came to God with their flocks and herds for sacrifice that they might have greater flocks and herds. At the annual festivals they dramatized in the ritual the seasonal activities of their God because they thought they could thus control God and force him to give them their grain, wine, oil, and flax. They brought the tithe into the temple that the windows of heaven might be opened. Correct ritual was as important as plowing for the success of the crops. Since they believed that both good and evil men suffered the same fate after death, the cultus existed not to foster future bliss in heaven, but the success of man on earth.

We associate the full dinner pail with the political party program. The Hebrews asked God to fill it. Men who today say that religion has nothing to do with economics and politics are untrue to the genius of the religion from which Christianity sprang. At two points some are returning to the value in the Hebrew conception. In so far as we are today basing our modern philosophies at least partially upon the disclosures of the natural sciences, especially physics and biology, we are recognizing again the

rôle of the natural world in the religious life. To the degree that we are acknowledging the function of the church in the economic and social life of our times, we are re-catching the tie of religion with all of life. Many are thinking in terms of what Secretary of Agriculture, H. A. Wallace, recently called "group morality," or a "new individualism" which is at the same time a "new collectivism." When we once acknowledge that there is such a thing as group morality, we must admit that it is the peculiar charge of the church.

The great contribution of Old Testament religion to our age comes not merely from the fact that it admits the natural, economic, and social order as the province of religion, but rather from the minority who examined critically the relation of religion to these spheres of life. The bands of prophets thought that religion was concerned with the affairs of state, but they gave little to their age because they interpreted the function of religion in the state as the presentation of oracles which the king and his court would find pleasing. Elijah and Micaiah maintained that religion must be critical of the king and the policies of the government. Many prophets of the time of Jeremiah affirmed that the will of the state was the will of God, but Jeremiah represented a tiny minority which believed that the will of God should be the will of the state. Jeremiah was so convinced that the true prophet must be a critic that he said that when a prophet gives oracles you can be certain that he is inspired only if he is prophesying doom. Is the modern minister who affirms the divinity of the *status quo* and who is naively optimistic about the future a true prophet?

The prophets were called to their mission by the feeling that they must protest against the world view and the way of life of their contemporaries. They did not preach because they thought they knew what was going to happen in the future, but rather because they were

nauseated by contemporary social and religious conditions. This protestant element in prophecy stands more clearly outlined when we realize that the prophets had no panacea for the difficulties of their age, and they even thought that none could be found, for they entered their ministry with the conviction that only doom lay ahead. Although they were socially minded, they had no social program. True, they held up the ideals of justice, they argued that the needy should not be oppressed, and they condemned selfish rulers, but to affirm that justice should prevail is not to offer the solution. How reorganize things so that the needy will get their deserts?

The prophets failed as they expected to fail. They knew they were living in a decadent civilization, and that there were no solutions and techniques available to save the situation. They failed gloriously, for although they did not cause effective social action, through their protest they achieved new insights into the nature of deity and ideals of human behavior. Their very protest prevented Hebrew culture from being a failure. The prophetic ideals were like roses nourished in the soil of decaying vegetation.

In this way the prophets teach us the value of protest. Through them we may learn that it is not necessary for the minister to have at his fingertips a solution for the organization of industry, or to have on the end of his tongue glowing words which describe a panacea for war. The thing of primary import is that he protest and hold up the ideal.

And today the religious leader may not fail merely because he does not have a ready solution. Like the prophets he may be ignorant of the correct technique, but, unlike them, he may succeed —because he is not living in the pre-exilic period. Many of our modern techniques are so complicated that often only the expert may understand their use. A large part of the minister's func-

tion is to inspire those who know how to manipulate the necessary organizations and use the necessary techniques to put into operation the type of society in which the ideal may be brought into concrete expression. He may also produce in the mind of his people the attitudes which will make it possible for the expert to use his techniques.

The modern prophet may understand some of the methodology whereby there may be brought into existence a society in which ideals may be more perfectly achieved. Some are more expert than others in this, as they have become inter-

ested in labor movements, industrial problems, and particular phases of government. But many, because of special duties, may be less well trained economists, less proficient in sociological procedures. But if they learn the value of the prophetic protest, they will not lack some followers who do know better than they just how the ideals they have visioned may be achieved.

It is in these directions that we must look for the modern gospel in the Old Testament, as we act as teachers and ministers to an age with confused ideals and chaotic standards.

A PROGRAM OF SEX EDUCATION

ROY A. BURKHART*

ATTITUDES WE DO NOT WANT

THERE are three unwholesome and injurious attitudes toward sexual relations. The one is held by persons in whom there is a deep-seated hesitation in connection with the sexual act. A large percentage of frigid women and impotent men belong to this group of persons. Their condition is behavioristic, being caused by wrong conditioning during earlier years rather than being physiological, caused by insufficient endocrine activity. It is true that frigidity and impotency can occasionally be aided by glandular treatment; yet the writer's experience with these cases, and this is more adequately established by Dr. Menninger in his book, *Man Against Himself*, is that most of them—forty-eight out of fifty—are caused by wrong conditioning. Such conditioning may take place in a terrifying experience—a childhood rape, or in a long time sequence of experiences as warnings about sex from parents or hearing parents fight

over the sex act.

Whatever the cause, a hesitation that keeps the individual from normal sex life in marriage causes great injury and stands in the way of the larger personal and marital life.

A second wrong attitude is held by those people who hold to one set of ideals, as absolute purity or the postponement of complete intimacy until marriage, but due to weakness of the will or a cluster of circumstances violate those ideals. Consequently they find themselves involved in ways of living in which they do not believe. The sexual urge becomes their master. This includes masturbation, pre-marital relations and extra-marital or promiscuous relations.

Causes here include inadequate education in all of life. Ideals are accepted in the home, church and school but the individual is not helped to build a habit-system that supports those ideals. Wrong ideas about sex may be gained and as a result there are wrong concomitant feelings. Efforts to manage sex may be negative rather than positive. That is, the

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person may use energy to fight a status he does not want instead of working for a type of behaviour in which he believes. Or the individual may be socially starved in her home, and in her search for ego-identification she may be misunderstood by a man. He may assume she wants intimacy when she merely wants friendship and he leads her into emotional relations in which momentums gain that get beyond the control of both. Or, the person may lack independence of thought, creative appreciations and creative skills of living which help to keep sex in its place in the larger unity of life.

A third attitude which we class as injurious is the one where the person makes sex central in his life, or where he lets it be his master. This attitude is at its worst in promiscuity but it does injury even in marriage where two people live together faithfully across the years. Sex is only a part of life. It has meaning only in love and when it is a part of a larger unity that composes the marital relationship. When it alone binds two people together, they are not likely to know permanence nor a creative, growing companionship. We see many couples today where the wife is necessary to the husband only in a physical sense or vice versa. They know no genuine companionship. Such a couple starts out with high feeling but they soon discover that they lack the stuff that keeps the marital ship afloat.

Young people whose courtship is built mainly on physical interest and on caressing are headed toward this type of marriage. Of course, if they become completely intimate before marriage their chance of marrying is greatly hazarded and if they do marry, the chances for happiness are lessened.* If they do marry, their relationship will tend to trunk-line the physical. If so, then the larger companionship in which marriage can alone be a growing spiritual reality will never be known.

*Data on this can be found in Burkhardt—*From Friendship To Marriage*. Harpers. Hart-Personality and the Family. Holt.

If sex is master and the person shares fully in intimate relations before marriage, he or she will be setting up a plan of life which will have a tendency to continue after marriage. Further, the self will have made identifications with other selves from which there will not be complete release. Consequently that self will not be able to bring its all into a unity with the loved one.

THE ATTITUDE WE WANT

Here, then, are three attitudes which we believe hinder the normal growth and stand in the way of the full life of the person and keep him from the full meaning of marriage and parenthood. We believe that sex has a place in God's plan for personality. Fortunately we have come in these years to look upon sex as God-given. It is as much a part of personality as the capacity to enjoy beauty, as the desire for moral competence, as the search for divine fellowship, and as the urge to create things anew. It is one of many hungers and urges. It is a source of power and an impetus that expresses itself in life. It may be a resource or a master; an influence for the best or an urge to the worst. It may express itself in a beautiful white house with a wooded lane, a wife and children, pictures on the walls and wholesome books on the shelves. Or it may manifest itself in men and women giving the suffrage of their souls in prostitution, the white-slave traffic, and the distribution of morbid books, magazines, and pictures. It may foster healthy children or blind and weak children; it may build or break homes; it may give dynamic to personality or it may devastate it; it may be the purifier of the blood of humanity or the source of its pollution.

We believe that the Christian view of the sexual relationship is validated by experience. We believe that the teaching of absolute purity—the full sharing of a man only with one woman, the woman he marries and loves over a lifetime—is the only way to the fullest life. Only then

can personality find its best and only then can the companionship of marriage be a growing and creative experience for a lifetime. We believe that courtship must set the stage for a creative comradeship and must postpone the sexual act until marriage if it is to lay the proper foundation for happy marriage and if the two loved ones are to have the power of objectivity to make a wise choice of each other.

How can growing life be helped to come by choice to accept this attitude and make it a part of a complete way of life?

THE PLACE OF THE HOME

The best way for parents to guide the child in the area of sex education is to guide his personality so that its growth will be normal in all areas. Sex education must always be a part of a total program of education. Sex is now too isolated; we are too conscious of it. If it is to be a part of a total life unity then any program of education must make it an integral part. Further, if personality grows normally sex adjustments are made naturally in the on-going experiences of life. Sex perversion is an outward sign of general failure of personality to grow normally. If there is a breakdown in sex, usually there is failure all along the frontier of human experience.

If a child grows up to be wholesomely independent; to be a creative member of his family—feeling sustained by the family unit and feeling that the unit depends upon him for sustenance—to have a good range of worthwhile appreciations; to want things that are socially worthwhile; to achieve the mechanisms to win those things which are socially helpful, then sexual hunger, like the desire for food, for money, for attention, for shelter—will take its rightful place in the larger gallery of his interests and devotions.

Let a child be a happy member of a happy family; let him learn to give as well as receive; to love work; to take responsibility; to entertain himself and enjoy entertaining others; to get along with

others in the give and take of life; to initiate and to see through little and big enterprises; to achieve day by day a workable thought of self, of others, of life, of the universe, and of God; to accept for himself Christian ideals of living—then sex will fit normally into a scheme of living.

Further, it is important that the child shall have the chance to live in a home in which parents are happily adjusted in all phases of their marital relations. The house can be shabby, clothing can be poor, and the food supply slim, if only there is love, understanding and mutuality of interest, of helpfulness, of a quest for truth. Important as food and clothing are for the child's body, nothing is as important as food for his mind, his emotions, and his spirit with its nameless longings.

The principles of togetherness are important. Nudity in the home on the part of parents and children is a very wholesome thing. Children of different sexes ought to dress and undress without their differences ever being pointed out to them. Undue curiosity should never be aroused. No basis of shame should ever be laid. As the children grow older, they may wish some privacy and this should be provided. But even after children are in puberty it can be very wholesome for parents and children, especially at their summer private camp, to be natural together. One of the most wholesome families with which the writer is acquainted, swims in the nude at their summer camp and dress and undress together. They have always done so, and between those parents and their children there is a glorious frankness and yet a lovely loyalty which is always recognizable.

Children from the beginning may learn freedom and naturalness with their parents and still soon sense the social proprieties which belong with the relations outside the family circle. Questions should always be answered sympathetically and with interest. This does not mean that the child should be given all the truth—truth should always be suited to capacity.

We do not teach Calculus to children and we should not give knowledge meant for adult minds to little children. But what is told should be true. As the child grows, more information may be given.

Parents should avoid sex names that give wrong connotation. "Privates" for sex organs is not wise. "The sick period" is a bad description for menstruation. Girls should be prepared for the experience before it comes to them and they should be helped to understand its true function. If a girl knows that menstruation is the passing of the unfertilized egg and nourishment for the little life had it begun, and if they can conceive the power of creation within them, then the feeling tone that goes with menstruation will be vastly different from what it would be if they think of the experience merely as a "sick period" through which every woman has to go.

If children are discovered at sex play there should not be punishment that roots the experience in memory. One father finds his two little children, six and eight, in such play. He whips them severely and puts them to bed without supper. They continue the practice far into puberty without his knowledge. Another parent learns from a neighbor that his boy of five had been in sex play with a little girl living nearby. The father talked to his son, tenderly, pointing out the kind of behaviour that would please his parents and his Heavenly Father. It was the end of sex play for the child, and by the time the boy was twelve he had forgotten the incident.

Parents need to help their children look with meaning at the home and those experiences which lead to home making and parenthood. From time to time children can be helped to come to regard with high satisfaction these experiences with the thought of being worthy and adequately prepared. They can grow up to accept their sexual urges and look upon them as rich gifts and to associate them with their love for the one to whom they sometime will be married. As they grow older,

the facts of experience in the choice of a mate, in managing the engagement and the data regarding the principle of purity can grow out of family discussions as can other facts of life. If a child has a normal chance for all-round growth and can come to true thoughts of the place of sex, in life, his adjustments will be made with little difficulty.

When the children are fourteen or fifteen the family can read and discuss books together on courtship, the choice, the engagement. They can discuss birth control, its place and the best methods. They can think through various phases of the marital relations. This clothes the child in truth and sends him out with right thinking and with right feeling.

When the young people start to date, the parents should help them to maintain objectivity, keeping dating as far as possible on a comradeship level until the choice is made. When the choice is made, then there should be help at the point of making the engagement a true preparation for marriage.*

In case of masturbation, the parents should be sympathetic. The boy should be helped, preferably by the father, to look upon this experience constructively. Warnings against it or instruction before puberty may be unwise. These usually encourage rather than restrain the act. A boy would better plan to masturbate with reasonable frequency than to fight against it and still do it. He should be helped to see that most boys sometime do engage in this experience but that it is something boys grow out of. Further, if he will express his energy in other ways—swimming, playing, working—his body will handle the whole matter more to his good than if he tries to do it himself.

If it is found that a young couple is having pre-marital sexual relations, condemnation will do no good. They need help and understanding. They need assistance in putting their relationship in the

*The author's ideas on these matters are fully set forth in his book, *From Friendship To Marriage*. Harpers, 1937, \$1.50.

focus of marriage, and they should marry as soon as possible. Sympathetic counsel will go far in helping them carry their relation into matrimony where they belong.

These are some of the things parents may wish to keep in mind as they seek to guide the child in his growth into the abundant life.

WHAT CAN THE CHURCH DO?

The job of the church is much the same.

The big task is to help parents and children live the Christ-like life in all relations. Help persons find a high quality of soul and the problems of environment will be adequately solved. The church can take two roads: one is to fight wrong sex practices and other types of wrong behaviour; the other is to help people find rich living. For example, forty young people went from the writer's church to a camp of their own with him for one week. It was a rich experience. For a week they learned something of the richness of the Kingdom of God. The last night in a testimony meeting, one said, "After being here I just never again can be happy with that drug store loafing I once indulged in by the hour." Another said, "When I think how I used to trade spit with every girl I went out with, making a plaything of love, it makes me ashamed of myself. Looking at that in light of this week raises a groan in my soul."

Woe be unto the church that pieces its program, taking a "shot" at sex now; at peace next month; at economics later. In addition to being too fragmentary, such an approach is not fundamental enough and it lacks the wholeness that a program must have.

Let us list here a few emphases that ought to be included in the total program of the church:

(1) Special help should be given to

parents in the whole field of guiding the child. In the writer's church, each year a series of conferences are held for mothers of little children and another series of conferences for parents of youth. Thus the best resources are brought to them from year to year and at the same time they are helped to regain ignored interests.

(2) All through the curriculum from the earliest grades there ought to be emphases on emotional growth, getting along with others, Christian thoughts of self and others, rich appreciations, Christian principles of living, true devotions, and a Christian philosophy of life. Beginning with the eighth grade, friendship can have attention. From there on there ought to be group treatment of dating, courtship, the choice, the engagement, the home program from a Christian point of view. One year's curriculum for youth in the writer's church including these elements is found in his book, *Understanding Youth*.

(3) The pastor ought to have a program of counseling in this field, beginning with an objective look at the whole personality and then at the time of the choice, then before marriage, and after marriage. There is unlimited possibility at this point. The writer's book, *From Friendship To Marriage*, sets forth his ideas in full along this line. His larger program of counseling was set forth in an article, "Why Should Souls Become Ill?" in the Autumn 1938 issue of *Religion in Life*.

(4) The sermon program can touch this area in various ways and set it in a total plan of life.

These, then, are some of the facts, principles and methods for a program of Christian education in which sex is dealt with as an integral part of it. Let the church and home give themselves to such a program and life can be rich, homes can be happy, and children will grow up to be the sons and daughters of God.

A NEW TYPE OF EXAMINATION

W. A. HARPER*

"YOU do not argue about the creative approach, you use it," said a thoughtful student in Religious Education XVII, a seminar course in the Vanderbilt School of Religion, toward the end of the current year.

In order fully to comprehend the significance of his words, it will be necessary to trace the development of the course and to describe its methodology.

As to methodology, the group decided what problems it would like to discuss, a person in the group chose the topic for each of the three questions on which he wished to write a term paper. If not all desired to present it in this way, but to present it nevertheless, the professor might be asked to present a paper on the matter in lecture form or to serve as a resource person, or it could be openly discussed by the group with the professor as chairman. In some instances the term paper was not first presented in the group and the professor was available at all times for interviewing on a personal problem, in this way individual differences and interests were cared for. On each topic handled in the group each member of the group was to present reading notes from the agreed sources to the professor. Before (two weeks) a discussion was to be presented in the group, issues were raised and sources cited, with the group agreeing. There was an official recorder. All issues, sources, and discussions were read in the group by the recorder, and after discussion approved by the group. This obviated the necessity of each member's taking notes, since the recorder's records were mimeographed and given the group at the next session. No text book was required and the recorder's mimeographed records cost \$1.80 for the year.

As to the development of the course,

when the group met in the fall, a tentative statement was given each group member as follows:

"RELIGIOUS EDUCATION 17.

Seminar in Religious Education.

This course will be based on the experience, interests, and felt needs of the group. Field work. Surveys. Observations. Excursions. Projects. Reports. Addresses by expert resource men. Group discussions. Book reviews. Open to those majoring in Religious Education. Tuesday, 2-4:30 p.m., Professor Harper."

After thorough discussion, it was decided for the second session to consider "The Purpose of the Church" without term paper, and then to consider "A Study of Race Relations and Race Prejudices" with a member of the group in charge. The first topic took two full sessions of two and one-half hours (3 periods) each and was based on the following issues:

What do we mean by the church?

How did it originate?

What should be the function of the church?

How can the church achieve its functions?

The second topic took three sessions and resulted in the complete reorganization of the approach of the junior department of a church school planning to offer this as a unit of instruction for two months. When the unit was actually undertaken, it went for four months and grew out of an airplane flight to the Fisk University campus.

When these two topics had been presented the group was ready to give itself to a discussion of the topics to be agreed upon tentatively, for the remainder of the year. It selected the general title of "The Educational Program of Christian Education" and tentatively described its contents in the following language:

"The purpose of religious education.

*Professor of Religious Education, Vanderbilt University, School of Religion.

The church the primary agency of religious education. The church as a school of Christian living. Specific experiments in organizing and administering the church as a school of Christian living. The pastor and religious education. The director of religious education. The church educational committee. The church and the community. Motivation of Christian life choices. The law of love, the law of life. A curriculum grounded in Christian ethics and leading to a Christian life philosophy. Making the whole developmental process religious. A Christian social order and the place of religious education in its achievement."

However the emphasis was to be only tentative and the course should reflect the genuine interests of the group at all times.

At the end of the course the "Findings Committee" made this statement:

"This course grew out of an active desire on the part of the members of the group to investigate more thoroughly the principles and problems of the educational program of the Christian religion, and to see how the whole developmental process of education could be made more religious. All through the course, the experiences, problems, and interests of the group have been given first consideration. The course was designed to help each member of the group solve the more acute problems in his parish. We have attempted to solve these problems through projects, reports, resource persons, group discussions, examination of current publications, and by contributions of members of the group from their own experiences."

And then they listed 27 topics which had been submitted during the year, some continuing for one session of two and one half hours and some for more. To see how interests controlled the group topics all one will need do is to compare the list of topics actually considered by the group with the tentative statement of contents given above. The

27 topics considered were as follows:

1. The Purpose of the Church.
2. A Study of Race Relations and Race Prejudices.
3. Creative Teaching.
4. Relation of Religious Education to the Program of the Public School.
5. Various Organizations that Influence the Lives of Those of Public School Age.
6. How Can the Church Become a School of Christian Living?
7. Counseling Students in a Junior College.
8. The Place of Religion in Counseling.
9. A Creative Program for the Young People of the Grandview Cumberland Presbyterian Church.
10. A Working Program in the Grandview Cumberland Presbyterian Church.
11. Leaders.
12. A Teacher Training Course for the Dixon, Tenn. Nazarene Church.
13. Religious Education in the Home.
14. The Broken Home as a Religious Problem.
15. Love, Courtship, Marriage.
16. Money and the Home.
17. Leisure in the Home.
18. The Director of Religious Education.
19. What does the Bible Teach about Tithing?
20. The Christian Principles involved in Earning an Income.
21. Motivation in Religious Education.
22. Propaganda and Education.
23. The Library and Religious Education.
24. Principles of Character Education.
25. Principles of Church Administration.
26. Administration of the Church.
27. Coleman Park, A Community Program in Religious Education.

And finally they listed (each person

giving five titles) the books they had found most helpful during the year. (No record is here made of the multiple times a book was listed, some being listed by each member of the group):

 Betts, G. H., *The New Program of Religious Education*.

 Bower, W. C., *The Curriculum of Religious Education*.

 Religious Education in the Modern Church.

 Charters, W. W., *The Teaching of Ideals*.

 Coe, G. A., *The Psychology of Religion*.

 Desjardins, Lucile, *What Boys and Girls are Asking*.

 Elliott and Elliott, *Solving Personal Problems*.

 Harper, W. A., *Character Building in Colleges*.

 Hartshorne, Hugh, *Character in Human Relations*.

 Kilpatrick, W. H., *Remaking the Curriculum*.

 Kitson, H. D., *The Psychology of Vocational Adjustment. How to Find the Right Vocation*.

 Leigh, R. D., *Group Leadership*.

 Long, H. W., *Sane Sex Life and Sane Sex Living*.

 McAllister, F. B., *Frank Answers to Youth's Questions*.

 MacLean, A. H., *The New Era in Religious Education*.

 Mearns, Hughes, *Creative Youth, and Creative Power*.

 Meland, B. E., *Modern Man's Worship*.

 Munkres, Alberta, *Which Way our Children?*

 Myers, A. J. W., *Teaching Religion Creatively*.

 Myers and Schilling, *Living Stone*.

 Sheehy, M. S., *Problems of Student Guidance*.

 Smith, R. S., *New Trails for the Christian Teacher*.

 Van De Velde, T. H., *Ideal Marriage*.

 Vieth, Paul H., *How to Teach in the Church School*.

Weston and Harlowe, *Social and Religious Problems of Young People*.

Wieman and Meland, *American Philosophies of Religion*.

Wood, L. F., *Six Tests of Marriage*.

But first of all they had met for examination and they put the professor on the stand and quizzed him. Why not? The professor had had his chance to ask questions for a year, and why should not the members of a group propound the questions that might occur to them as needing more light and who should be so well qualified to answer these questions as the professor in charge? If we regard a course as given to discover the truth, not to test information received, surely these students were right. It was a new experiment for the professor, and amply rewarding. He will not say whether he was glad when the ordeal was past.

Some of the questions asked were:

As a practical procedure, is the creative approach possible?

How can we be sure to cultivate the spirit of cooperation in church and other school work?

How can Christianity as a way of life be taught?

How can a poor congregation increase the size of its plant?

How can you distinguish between God as subject and as object?

Should we emphasize knowledge or appreciation in modern religious education?

Should prayer be made the basis of fruitful wishing?

To what extent should the pastor build and execute a program of leadership education?

How can we help the person who has lost faith in God because of troubles?

How can uniform lessons and elective courses be used in a creative situation?

What values do the biographies of Christian leaders have in religious education?

How does education differ from religious education?

BOOK REVIEWS

BLOUGH, G. L. and McCCLURE, C. H.,
Fundamentals of Citizenship. *Laidlaw*,
445 pages.

A high school teacher and a normal school teacher joined hands in the preparation of this civics text book. Unlike older books, which stressed merely the administrative operations of government, this one starts with the child who is a citizen, considering him first as an individual who seeks to develop fitness in every aspect of life; then as a member of a cooperating group, in which family, school, religion, and wider community interests are stressed. The community is featured as it seeks through the aid of citizens to work for the benefit of all in health, education, industry and protection, and finally the relationship of government to citizens is made clear.

A significant chapter deals with moral fitness as underlying every other value in life, and another deals with the place of religion in community life. The usual apparatus is added to stimulate student participation and use of the book. Each of the hundreds of concrete situations is faced practically, and out of practice an understanding of theory develops.

To the extent that high schools may obtain such well-balanced texts as this, the problem of character education and religious comprehension can be met frankly and partially solved.

Laird T. Hites



BOND, HORACE M., Education of the Negro in the American Social Order. *Prentice Hall, Inc.* 501 pages, \$2.75.

This ex parte study will shake the complacency of not a few optimistic southerners. At the same time it will cause educators in not a few northern states to examine their premises, not to say their prejudices, and to revise their thinking.

Professor Bond is a colored man and loves his race. He thinks it should have

educational representation on boards of education, local, county, state and presumably national. He is opposed to dual systems of schools, regarding them as uneconomical and discriminatory. He thinks the negro child has a cash value for the white child in the present school set-up of the South and that equalization programs in this area have worked for the advantage of white children and against negro children and, what is more, that they were designed to do so. He pays far too much attention to the value of intelligence tests, but when he wrote his book it was supposed that psychology could determine the I.Q. of the individual which was a permanent characteristic. His practical suggestions for equalizing educational opportunities of the two races are intriguing and worthy of consideration. It will, however, be a long time before the Federal Government acquires the right to equalize school opportunities in the several states, though we may approve a proposal to this end.

Dr. Bond's race has been persecuted, and though he is manifestly provoked by the injustices which it has been called upon to endure, he yet writes with that reserve which becomes a scholar and an educational statesman.

W. A. Harper



DUNSTAN, J. LESLIE, A Study of some Factors Making for Continued Participation of Individuals in the Program of a City Church, with particular attention to the Adolescent-Adult transition. Ph. D. dissertation, Columbia University, 1938. Privately printed, Honolulu, T. H.

This is a significant investigation sponsored and directed by Professor Harrison Elliott. The problem is the frequent loss of membership and interest of persons in the church at the end of the high school period.

One church situated in Brooklyn, N.Y., was carefully studied for the period 1918-1928. In this time, in a fast growing neighborhood, the church increased from 634 to 1420 members, but while 1555 members were added 769 were lost, making a total gain of only 786. Of 283 individuals, whose records could be found, who had been actively connected with the church during Sunday school days, only 14% continued active relations in the adult division, while 24% reduced their activities to a large degree and 62% had few relations if any.

The factors which seemed to affect the change in degree of interest and activities included, *first*, radical difference in kind of program to meet interests and needs in the junior division of the church from that of the adult, *second*, more democratic spirit in planning programs and participating in leadership at the junior level (under 21 years of age), and *third*, the more intimate social relations in activities at the younger level.

Other studies of this kind in other churches might reveal different forces at work. This study proves that it is possible to get at facts and to improve matters if a careful investigation is made over an extended period. If churches could be persuaded to keep better records and on a general pattern, much more could be learned from experience to correct shortcomings and to achieve better results.

E. J. Chave



GORDON, JULIUS, *Pity the Persecutor*.
Richard R. Smith, 194 pages, \$2.00.

Pity the Persecutor is a timely work notwithstanding the fact that much has been said within recent years about Nazi anti-Semitism. Its author, a Jewish Rabbi in St. Louis, Missouri, demonstrates again the fact that the best interpreters of the history of human relationships are those who possess both the essential facts of history and a penetrating psychological insight into underlying motives of action.

With unimpeachable logic the author shows that it is the perpetrators of persecution who will be down at the final count, and therefore, should be pitied more than their intended victim. With Nazi anti-Semitism, it is the case of the victim behind the victim. The first victim is Ger-

many. As a result of the humiliating outcome of the World War, sealed for a time at least in the fateful Versailles treaty, Germany's delusions of grandeur were turned into an enforced feeling of inferiority. In a desperate life or death struggle to throw off this sense of inferiority, she must have a scapegoat. The Jews were chosen as that scapegoat. This scapegoat psychology places Germany in the position of a neurotic patient whose troubles are imaginary but whose dwelling upon them with morbid fixity "will tend to divert their attention from the actual sources of their suffering and will ultimately render them incapable of facing life and its problems sanely and soberly."

Intellectually Nazi Germany has discarded the process of logical thinking and its leaders are confusing coincidence with cause. She is indulging in blame shifting which is a form of infantilism.

In this atmosphere of superstition, hatred, and blame shifting, German youth are being habituated to cruelty and violence. It is stirring within them self-consuming passions and will render them perverted personalities.

The persecutor in this case is also to be pitied because under the spell of blind stupidity she fails to recognize the significant contributions the Jewish people have made to her science, medicine, music, literature, and art. The exodus of these intellectuals is bound to leave a "tragic void."

In Nazi anti-Semitism, Rabbi Gordon sees a most serious challenge to the entire Judeo-Christian philosophy of life. It rejects the Bible because it "is a revolutionary document proclaiming the ideas of freedom, tolerance, equality, and justice." It rejects the philosophy of universalism. Its conception of a nation as a "clan held together by racial homogeneity" leaves little place for the ideal of internationalism. Rabbi Gordon says, "Racial nationalism begins with self-consciousness and self-sufficiency and ends with imperial ambitions for world dominance."

The author recommends the use of three effective weapons of defense against the Nazi regime and similar dictator governments. *First*, the defenders of liberal democracy should plead guilty to the basic charges of the Nazi creed of antis

including anti-liberalism, anti-individualism, anti-intellectualism, and others. *Second*, liberals must go beyond a theoretical affirmation of democracy and crystallize for themselves a program of action; and *third*, they must make wide use of wit, ridicule, laughter, and satire as a kind of effective guerilla warfare.

S. P. Franklin



GRIFFITH, CHARLES THORPE, *The Power of Diversion. Dorrance*, 48 pages, \$1.00.

After an injury which cost him two legs, Major Griffith spent ten months in excruciating pain. During that period he learned to divert his mind from his pain, and in this book describes the process and indicates the philosophy which has resulted from his experience.

Diversion is turning away. Through a process of conditioning or habit formation, he learned to become so engrossed in any activity, mental or physical, that he would completely forget himself and his pain. He discovered that his own point of view entered into the picture: when imbued with emotions or sentiments of love and good will he was successful; when influenced by such emotions as anger or hatred, he was less successful. A psychologist understands the soothing power or the irritating power of emotion.

Influenced by Mrs. Eddy's points of view, but accepting them only in part, he came to understand that man's mind is "Divine" or "mortal" as he wills to make it; and that when one puts himself in contact with that all-embracing Divinity which modern philosophers like to call "Cosmic Reality," and shapes himself according to what he conceives to be God's entirely perfect will, he merges his own strength with that of God, and overcomes his pain.

Modern psychology agrees with the author in his belief that pain is always a mental phenomenon, not a physical—when the nerve reaching from an injured body to the brain is severed or anesthetized pain ceases. But modern theology is less certain than the author that "it is inconceivable that . . . God could suffer . . . pain." The author's contention, verified by his own experience, rings true: first he sought God because he needed God and could use him as a tool to accomplish

his relief from pain. Later, having appreciated God through contact, he came to love God for his own sake rather than for the blessings he might give.

This very small book is a record of human experience. An intelligent reader will wonder at much of the uncritical, naive philosophy and theology underlying it; but will not be surprised at the record of the experience it relates.

Laird T. Hites



HARTSHORNE, CHARLES, *Beyond Humanism; Essays in the New Philosophy of Nature. Willett, Clark*, 324 pages, \$3.00.

This remarkable book is significant as a reaction against the defeat and despair that have characterized current humanism.

The book has its genesis in the belief that the advances of science, in particular the quantum physics, along with recent movements in theology make possible a new philosophy that is independent alike of humanism, with its isolation of man in a world indifferent if not actively hostile, and of supernaturalism, which seems to be at the opposite extreme but in reality is intimately related.

Professor Hartshorne declares his position to be "theistic naturalism or naturalistic theism." But, distinct from most others who reach a similar conclusion, he approaches it from "panpsychism." The "psychic variables" are "conceived as extending to the simpler, sub-animal segments (of the scale of being) and to the superhuman." The entirety of things is a series of beings from the simplest and lowest up to the universe itself, which is "the supremely integrated conscious organism." The world "is the body of a God of love whose generosity of interest is equal to all contrasts however gigantic."

The author lays no claim to innovation in this way of thinking. On the contrary he traces its ultimate origins back into primitive animism, from which indeed humanism arose with the advent of criticism.

There is a wealth of interest in subsidiary matters in the volume, that take their place either as part of the main theme or as by-products. Important among these is a discussion of determin-

ism, and the resolution of the old problems of mind and matter, and of mind and body. Deserving of mention also is the interpretation of space and time. An interesting emphasis is that all activity is sentient and purposive: a view that the author himself would not be backward in recognizing as held also by primitive man.

Professor Hartshorne has achieved one at least of his objectives; he has written a book that is of immense interest for the non-technical reader, whatever it may mean for the professional philosopher.

However cordial one may feel toward the main emphasis of the book, it may not be denied that in some details it is open to criticism. The argument from an "inconceivable" opposite (pages 116, 121) can scarce command assent. Why must the world, *a priori*, be "conceivable"? Why may it not contain "impenetrable mystery"? Is it not essentially the view of the humanists that it actually does so? Then this sort of dealing with the subject is a begging of the main question, which would carry us "beyond humanism." Further, while welcoming his scathing denunciations of the futility of both humanism and supernaturalism, we may doubt whether all his strictures are sound. It seems extreme, for example, to hold that humanism is the denial of all value, because it provides no permanence, no eternity shall one say, for value. Surely value is value while it lasts, however transient it may be. One can understand its enhancement by infinite extension, but scarce its annihilation by temporality. The cessation of value with the cessation of memory comes close to throwing Professor Hartshorne into the arms of the idealists whom he deprecates; it is another way of claiming that existence belongs only to the human mind.

W. A. Irwin

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LEIGH, RANDOLPH, *Conscript Europe*. Putnam, 300 pages, \$3.00.

Mr. Leigh, a press correspondent, has written this gloomy book to prove that Europe is hopelessly bankrupt, financially and spiritually, and is hardly worth rescuing, or re-rescuing. American ideology, according to him, is totally alien to present-day European, and the values we con-

sider supreme in civilization mean little or nothing to them. Europe has no real faith in democracy; the so-called republics or constitutional monarchies there have no intention of freeing distant dependencies. Caste, class and feudalism still reign in Great Britain. France is decadent and greedy. Everywhere the ruthless masters of Europe are pawning the younger men in order to keep, or grab, territory and wealth to which they have no moral claim.

Mr. Leigh is anti-Europe and pro-America. Much of what he says is uncontestedly true. Miss Mayo's *Mother India* was true in the same sense. As a whole, the picture is too dark and too pessimistic. There is no such thing as *the European*. There are Europeans like Thomas Mann, Romain Rolland and Leon Blum. Progressive and civilized Germans may be found in prisons, concentration camps and exile. In short, there are Europeans who have the same ideals and ideas as the progressive Americans.

Mr. Leigh despairs of Europe. The long view fails to support his views. With Thomas Mann, we believe in the coming victory of democracy and humanity in Europe as well as in the western hemisphere. Nazi and Fascist ideas are as old as tyranny. The belief in force and savagery is in no sense European.

Victor S. Yarros

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LLOYD-JONES, ESTHER McD. and SMITH, MARGARET R., *A Student Personnel Program for Higher Education*. McGraw-Hill, 322 pages, \$2.75.

A complete student personnel program includes the selection and admission of students, their orientation to college, their introduction to a satisfactory social program, their guidance in curricular and vocational matters, financial aid and planning, adequate housing, health, religion and placement, the maintenance of satisfactory discipline within the group, and aid to the individual who needs particularized treatment.

These two ladies, both Ph.D.s and both personnel officers, have prepared their college program around these comprehensive objectives, and included, as well, a brief history of student personnel work and a discussion of personnel records and administration. Significantly (and un-

usually), they include a satisfactory religious orientation among the important values with which personnel guidance must be concerned.

Theirs is the first comprehensive and at the same time scientifically adequate treatment of the subject to be published.

Laird T. Hites



W. A. Harper

MOUNIER, EMMANUEL, *A Personalist Manifesto*. Longmans, Green, 298 pages, \$2.00.

Emmanuel Mounier is the guiding spirit of the French Personalist Movement. The enemy of anything that tends to reduce man to a thing, to make of him the means to an end, Mounier still believes in private property and is opposed to Statism as it appears in Italy, Germany and Russia and as it is beginning to appear in the so-called democratic countries of Europe.

Naturally, Mounier must define certain terms that underlie his whole approach. For example, civilization means to him "coherent progress of man's biological and social adaption to his body and his environment." Culture means "the enlargement of consciousness," while by spirituality he means "the unfolding of the deeper life of his person." A person is a spiritual being, and unifies all his activity in freedom, which is the natural state of man and is characterized by "self-possession and self-determination, by generosity." He has small patience with what he calls "self-righteous rigorism," nor with the tendency to enslave women, nor does he believe that the "Consumer is everything," "since man is made to create more than to consume." Personalism does not aim to suppress capital, but to establish the proper relation between essential values, as he sees the matter. He conceives democracy to be the "mandate for an unlimited personalization of humanity" and he thinks the result is serious when it is made synonymous with the majority or its rule. Property he says is "a trusteeship for the good of all." He concludes his discussion by saying that "the way of salvation is perhaps long, but there is no salvation any other way."

This book will make him who reads think and will rob the American of his disposition to regard his as the only type

of democracy for the modern world.

O'HARA, FRANK H., and BRO, MARGUERITE H., *A Handbook of Drama*. Willett, Clark, 247 pages, \$2.00.

Here is a new book in the field of drama, beautifully written and most unusual from the standpoint of organization. The Introduction, instead of something to be gotten over with, is one of the choice bits of the volume. The authors set forth their task with directness, at the same time indicating their interest in the opinions of others, and finally tell us that they "really wrote the volume for themselves."

The book divides itself into four parts, the first one treating the essentials and types of drama, the second dealing with play structure and technique, the third part with the history of the drama, and the fourth part is a dictionary of terms used in play writing and production.

To most of us "drama" is either tragedy or comedy. These writers broaden the concept, include in their treatment all varieties of drama, and clarify each with numberless examples from well-known plays.

The discussion of play structure and technique is so lucid, stimulating, and provocative that, as they say, "there is always the possibility that the reader may walk out of the circle and begin to make a play of his own."

The section treating of the history of the drama, which in most volumes is placed first, has in this case been served as dessert, and having read it you will agree that it is mighty good. Comprehensive in scope, consistent in its condensation, and fascinating as reading, it leaves the reader nothing to be desired.

Last but not least is the dictionary of terms. Here is a real comfort for bewildered students and uncertain teachers. Each term is defined so simply and in such sparkling, casual fashion, that the reader feels a bit ashamed of his own ignorance.

This is a volume that should be upon the desk of every teacher and student of drama. It is one of the indispensable works in its field and as such I heartily recommend it to you.

Ruth S. Brumbaugh

SHEDD, CLARENCE PROUTY, *The Church Follows its Students. (A Religious Book of the Month.)* Yale, 327 pages, \$2.50.

As early as 1887 the Episcopalians erected Harris Hall and the Presbyterians incorporated the Tappan Association at Michigan. In 1892 at Pennsylvania the Catholics established a Newman Club. But the efforts at various universities were not knit into a University Pastor movement until meetings held at Michigan in 1909 and at Wisconsin in 1910 brought about interdenominational conference upon mutual problems and interests.

Five types of leaders appeared. (1) The pastor theologically trained to devote his time entirely to students, group leadership, counseling, etc., (2) Bible chair teachers named to offer courses with or without credit, (3) Preachers in pulpits near the larger state universities, (4) Denominational board secretaries giving time to a study of the needs and efforts to finance the work, and (5) Christian Association secretaries who had formerly been the central agents.

Growth of large state universities, absence of customary religious practices such as Chapel, required Bible courses, departments of religion with courses in Christian evidences, a chaplain within the faculty acting as confessor and guide, when reported alongside of bulging enrollments such as 1,000 Methodists, 500 Catholics, 800 Presbyterians with corresponding relative numbers for the other major bodies at a single university, profoundly impressed the leaders in the denominations.

A Conference of Church Workers in Universities was developed with annual meetings, some national and others regional in scope. Certain declarations ensued, such as "*Common Purposes*," namely, to lead students to a knowledge of God through Jesus Christ; to unite them in Christian faith and character; to bring them into happy fellowship within the church; and to prepare them for world wide service in the Kingdom of God. The revision of this general purpose twenty years later appears in the language of an Illinois Christian leader as follows: A shrine for worship, a school for religious education, a home away from home,

a laboratory for training lay leaders in church activities, and a recruiting station for the university.

After tracing the work university by university, including mention of most of the great centers, many normal schools and several state colleges, the author considers "The Emergence of a Movement," "Student Progress," "Interdenominational Co-operative Relation to Christian Associations," "A Changing Program," "Leadership by Women" and "National Boards."

Cooperative plans at Universities of Maine, Massachusetts Agriculture, University of Montana, Oklahoma, New Hampshire, California Agriculture, Michigan State and Oregon were developed as "experiments." Then follows a detailed study of six nationally prominent plans for united work at a large university. (1) *Pennsylvania*, where the Christian Association is central, but various denominational representatives were on the staff and finally in 1932 a chaplain was named to the university faculty. (2) *Cornell*, similar to the Pennsylvania pattern. Each staff member holds two appointments, one with the central staff, the other with a denomination. (3) *University of Iowa*, where a department or School of Religion enjoys close affiliation with the Arts College and offers courses for the degrees A.B., M.A. and Ph.D. The control and the support come jointly from the university and the cooperating religious bodies (Jew, Catholic and Protestant). (4) *University of California at Los Angeles*. This is a federation of the ecclesiastical leaders "off campus" and of denominational student groups "on campus." The University Religious Conference attempts motivation through group understanding and activity, but not through instruction in affiliate relation to the campus curriculum. (5) *Michigan State College*, a Peoples Church active since 1919, with a Y.M.C.A. and a Y.W.C.A. function in a single center without the campus. Staff members enjoy freedom of campus agencies or buildings and teach courses within the curriculum. (6) *University of Illinois*. Here is the most complicated of any plan mentioned. This pattern is little more than an omnibus, but the Illinois University

community has surpassed all rivals in the variety of preaching, teaching, and counseling agencies; in the equipment acquired; in credits and debits; and in power of separate units to persist while cooperation is treasured as an ideal.

An analysis of the university pastors as to preparation, personality, talents, skills, and an appraisal of achievements complete this masterful work.

For sheer craftsmanship at recording the hopes and deeds of his contemporaries, this author is without a peer. A report on results is not attempted. Methods are not measured. However the book is an unfailing story of aims, scope, literature and leadership of campus work within each separate denomination. The Newman Clubs for Catholics, the Hillel Foundations for Jewish students, Wesley Foundations for Methodists, the Baptist Guild, and others, on through the list, all are vividly set forth. The author has performed an exceptional service in preserving the emphasis of one leader here alongside of a counter emphasis of another there and has caught not only the ideas, but something of the enthusiasm of men in widely different communions. With annotations, quotations, dates, sequence and cross-reference, he has left us a warm personal history as well as a thorough record of group effort and institutional growth.

E. W. Blakeman



STAMP, JOSIAH, Christianity and Economics. Macmillan. 192 pages, \$2.00.

The conscientious reader will lay Sir Josiah's book down as he did his *Motive and Method in a Christian Order* feeling that all has been said that can be said on behalf of the prevailing capitalistic system, but feeling nevertheless that something is fundamentally wrong with the present arrangement of things. He cannot tell in what particular way he would move to correct it, but he is satisfied it needs correction.

Here is a man who is a Christian first and then an economist, who knows at first hand the history of mankind's progress, who is anxious to do the Christian thing and who is not quite sure what it is he wants to do. That he will do it with

all his might and main when he is fully determined what the Christian program is goes without saying.

That the cooperatives do not solve the problem, even though Kagawa sets such great store by the principle, he has made perfectly clear. He adds one careful thought, that, if they understood his teaching, capitalists would be inclined to support it. We may add to this that they had better do so than to have capitalism done to the death in our day.

He is certainly sound in his major thesis, that Christian leaders should make the Church a political force, but never a political party. And he is equally sound in thinking that these same Christian leaders should master economics before they try to apply its principles. It is at this point that we are not quite sure of ourselves. We may know too much to be the best counselors.

W. A. Harper



WHITE, H. V., A Working Faith for the World. Harper. 213 pages, \$2.00.

This book is a natural sequel to Doctor White's *Theology for Christian Missions* and grows out of the convictions which arose as he traveled leisurely around the world as a Secretary of the American Board.

He concludes that liberal Christianity is needed by the world today. By liberalism he means a way of social living, neither libertarianism nor *laissez faire*, but the habit of the open mind, the inquiring mind, anxious to know God's way and to mediate it to men. Liberalism is, according to Doctor White, capable of persuasion, but only in terms of reason and justice.

The alert reader will wish to examine all nine chapters of this book slowly so that its positions may sink into his convictions and become part of him. It will surprise this type of reader to know that a Mission Board Secretary can be assured of the efficacy of our faith and not be a propagandist for it. This book shows how Doctor White achieves these two happy results. It is far less dogmatic than Kraemer's *Christian Message in a Non-Christian World*.

W. A. Harper

BOOK NOTES

ALDRICH, C. A. and MARY M., *Babies are Human Beings*. Macmillan, 128 pages, \$1.75.

There are no universal principles of child development that can be put into a rule-of-thumb manual for parents, say the authors of *Babies Are Human Beings*. Rather, each individual child must be treated as an individual; and "principles" which are statistically accurate must never be applied too uncritically. In this sympathetically sane interpretation of the natural development of young children we have a useable book which may be read with real profit by parents or prospective parents.



ALLEN, C. F., ALEXANDER, T. R. and MEANS, H. W., *Extra-Curricular Activities in the Elementary Schools*. Webster Pub. Co., St. Louis, 604 pages.

Training for citizenship can best be accomplished at the elementary school age, but only if the work of the schoolroom is correlated with life activities outside. The authors develop the principles of such correlation, suggest organization and administrative controls, and then, in a dozen fields of interest both inside and outside the school, show how the development of citizenship through active participation may be accomplished.



ARMSTRONG, LOUISE V., *We Too Are the People. Little, Brown*, 474 pages, \$3.00.

Mrs. Armstrong was a relief worker in a northern Michigan county. While there was timber there was work; now there is little work. There are some good farms, some wealth, a great deal of refuse, much of which is human. Her book unfolds the story of the desperate poor who were saved by government aid. It describes much raw human nature, degenerate and feeble minded folk who live in the badlands or in the hills. Much brutality, mere animalism, and yet they too are "the people." A powerful, moving, human document.



BALDWIN, ROGER N., and RANDALL, CLARENCE B., *Civil Liberties and Industrial Conflict. Harvard*, 137 pages, \$1.50.

It is interesting to note the similarity in basic philosophy between these two men, one the director of the American Civil Liberties Union and the other a vice-president of the Inland Steel Company. Both want our historical civil liberties preserved, and justice done to both labor and capital. But the "frame of reference," or background from which each looks at the same problem, differs so widely that what seems an obvious fact for one often seems quite different to the other.

A thoughtful reader wonders whether, after all, the matter of the "frame of reference," which gives labor and capital different private interests to defend, is not responsible for their inability to

see their common problem eye to eye.—Frank Meyerson



BARTLETT, WILLARD W., *The Man by the Side of the Road*. Albert Pub. Co., Westerville, Ohio, 62 pages, 50 cents.

Professor Bartlett is a great story teller. Here are fourteen little vignettes describing people in need and the man "who lived by the side of the road" and helped them in a small but competent way. Beautiful, heart-touching little tales. Fifty minutes to read. An admirable gift.



BAUR, W. W. and HULL, T. G., *Health Education of the Public*. W. B. Saunders, 227 pages, \$2.50.

Two departments of the American Medical Association have especial responsibility for educating the general public regarding health. The authors are directors of these departments. They reveal here all the tricks and techniques and devices and methods—hundreds of them—that have been proved effective in advertising health—by radio, exhibits, meetings, pamphlets, newspapers, slides. . . A suggestive list of educational and propaganda devices.



BELL, EVELYN S. and FARAGH, ELIZABETH, *The New Baby*. Lippincott, n.p., \$1.00.

The problem of teaching the origin of life to small children is perennial. These two ladies, one a nursery school manager and the other a mother, have prepared this picture book to help four year old Jack understand about his little sister-or-brother to be born, and to have a proprietary sense about him. The pictures are excellent and the stories are simply told and effective.



BRADFORD, COLUMBUS, *Why Die? Christopher*, 56 pages, \$1.00.

An octogenarian minister, believer in the accuracy of the Scriptures, interprets the twenty-first chapter of Revelation as a prophecy that death itself will be overcome, that men will not need to die, and that eternal-lived men will find heaven on earth. He refers to the progress of science as a movement in that direction.



BROADCASTING AND THE PUBLIC. The Department of Research and Education of the Federal Council of Churches of Christ in America. Abingdon, \$1.00.

This Case Study in Social Ethics is a pioneer effort in the field and as such will commend itself to a large constituency. The finest of the thirteen chapters is the final one having to do with the conclusions, in which it is urged that air communication be kept free and that local groups should have particular authority in deciding the kind of program that is in the public

interest. Of course, Congress is paramount in its authority. What the report says about education and religion is eminently sane.

For any who would understand the problems of the broadcasting industry, this book and its dispassionate findings will prove to be indispensable.



BRUNTON, PAUL, *The Quest of the Overself*. Dutton, 304 pages, \$3.00.

Yoga contains some practices which are dangerous for Western man, and other practices which are beneficial. This Westerner, who has lived and worked and absorbed the spirit of India, who himself practices Yoga, here outlines a modified form of the practices for Occidentals. Full instructions are given for the Indian method of self-analysis and self-realization.



BURROUGHS, P. E., *Let us Build*. Broadman, 154 pages, \$.60.

Dr. Burroughs is secretary of the architectural department of the Sunday School Board of the Southern Baptist Convention. His book has many practical ideas for churches where new buildings are being considered, or where alterations and changes in building arrangements must be made. There are illustrations of types ranging from the equipment needed for a congregation of 100 to the more elaborate style for 2,000 or more members. The book is not technical and might be especially good for a finance or building committee to study.



CALDWELL, TAYLOR, *Dynasty of Death*. Scribners, 797 pages, \$2.75.

Although a novel, with the scene laid in America, one sees in Mr. Caldwell's book the story of the houses of Krupp, of DuPont, and the other armament makers of the world. Hard, money-mad and power-mad, they seek their ends relentlessly, caring nothing of those who would die in the wars they provoked. Keenly and trenchantly written (as a novel), it is a book to be read by those willing to become yet more distraught about world affairs.



CENTER, STELLA S. AND PERSONS, GLADYS L., *Teaching High-School Students to Read*. Abingdon-Century, 167 pages, \$2.25.

In the Roosevelt High School, New York City, a systematic plan was developed for teaching pupils to read effectively. All modern instruments and techniques were employed. The record of the experiment, the methods used, and the results achieved are all described.



COPLAND, AARON, *What to Listen for in Music*. Whittlesey House, 281 pages, \$2.50.

An intelligent layman, who reads carefully, will learn much from this introduction to music appreciation, particularly if he knows how to read notes. It is written by a composer of note, and therefore describes the apparatus of music rather than the mere psychology of appreciation.

CORNER, GEORGE W., *Attaining Manhood*. Harper, 67 pages, \$1.25.

About the briefest book on the subject, covering all the essential elementary facts about sex and reproduction. Designed primarily for high school boys, but equally satisfactory for their sisters or for their parents.



DHALLA, MANECKJI N., *History of Zoroastrianism*. Oxford, 525 pages, \$5.00.

The High Priest of the Parsis, Karachi, India, a Doctor of Philosophy, gives us an intimate, scholarly presentation of the history of his faith, and offers a prophecy of its future. It is based upon fundamental doctrines of personal wholeness, justice, and righteousness, and these have been its great appeal. With the introduction of Western literary criticism it has been possible to purge many decadent elements, and under the stimulus of an educated laity it has been possible to revive and educate a priesthood capable of guiding believers in this modernized faith. "Let the Parsi individually, and his community collectively, abide steadfast in the path of righteousness, and they will be practicing true Zoroastrianism."

While the author does not mention Christianity, one can read behind his words the impact which the modern mission movement has made, and the stimulus it has given to this ancient faith.—Frank Meyerson



DUHAMEL, MAURICE, *We Are Not Afraid*. Penn, 244 pages, \$1.95.

It is not reality that destroys men, it is fear of reality. The fears may be groundless or well-founded; but it is the fear, not the reality, that is the evil thing. What man thinks, not what is, rules him. With this basis, Mr. Duhamel has canvassed the wide range of human experiences, and shows at every step how confidence can improve man's capacity for living, and how fear by its very nature handicaps him. A wise, stimulating approach.



EASTON, BURTON S., AND ROBBINS, HOWARD C., *The Bond of Honour*. Macmillan, 112 pages, \$1.50.

A Marriage Handbook like this one is doubly welcome. The authors' purpose is to equip theological students with information and points of view to aid them in discussion with prospective husbands and wives. The point of view is religious, that marriage is sacred; the range of subjects discussed is broad—essential principles of marriage, history of the service, steps leading toward marriage, and the service itself.



EFFENDI, SHOGHI, *The World Order of Bahaullah*. Bahai Publishing Committee, 234 pages, \$1.50.

Shoghi Effendi is, by the will of Abdul-Baha, the sole interpreter of the scriptures of the faith. Seven of his encyclical and a summary of the aims and purposes of the faith are included in this volume.

ELLENWOOD, JAMES LEE, *There's No Place Like Home*. *Scribners*, 234 pages, \$2.00.

A state YMCA secretary who, by all the rules of the game, should have written a technical, hard-to-read, and therefore "adequate" book on child training and home relationships, has done the thing simply and beautifully and half-humorously, using his own wife and four youngsters and "grandma" as his laboratory. Things just happened, and they are recorded. Full of extraordinary common sense, gorgeous to read.



ERICSON, E. E. AND SOULES, R. L., *Planning Your Home*. *Manual Arts Press, Peoria, Ill.*, 131 double-column pages.

Dreaming of dreams and seeing of visions is a function of old and young alike. The authors, who are high school teachers of industrial arts, capitalize this interest around the building of a home and the beautification of its contents. In addition to the factual element, beautifully illustrated with pictures and plans, there is a strong undercurrent of eagerness to better and more beautiful homes.



FOX, ALFRED J., *Mind Magic*. *Psychology Magazine* 38 Fourth Ave., New York, 87 pages.

A doctor of medicine and psychiatrist thinks about the dynamics of the mind and shows how it works; suggesting all the while what the physician can do and what the patient can do to bring about mental balance. The book is practical also for an intelligent layman who wishes to know what psychiatry, suggestion, hypnosis, subconscious . . . are all about.



FREDERICK, ROBERT W., *How to Study Handbook*. *Appleton-Century*, 442 pages, \$1.24.

This is a handbook for the guided use of high school pupils, prepared by a high school principal who is also a professor of education. Carefully planned around four major topics: how to read; other ways of gathering information; how to do common school assignments; how to think. Organized to be referred to often.



GIFFORD, MABEL F., *Free Speech*. *Thomson Service*, 317 State Bldg., San Francisco, 150 pages, \$2.00.

Emotional maladjustment involving the whole personality is at the root of all stammering, stuttering, or any other nervous speech disorder. There are a million stammerers in the United States, and the incidence is growing. A successful teacher of speech correction gives the principles she has applied, including practice, with a feeling of relaxation and confidence. For parents, teachers, and stutters.



GOODSPEED, EDGAR J., *The Apocrypha*. *U. of Chicago*, 493 pages, \$3.00.

The publication of this new translation from the original sources of the books of the Apocrypha completes the Smith-Goodspeed Bible. These are the fourteen books which form a

bridge between the Old Testament and the New. Each one is introduced with a brief critical note placing it against the background of its times. Clear type and excellent presswork add to the enjoyment of an excellent translation.



GREGG, F. M., *The Psychology of a Growing Personality*. *Personality Press, Lincoln, Nebr.*, 489 pages, \$2.50.

For mature people, who cannot read many books, this series of cross sections of life at nine different levels from pre-infancy to adulthood will prove very helpful. It grew out of many talks before parent groups interested in character development of children and youth. It becomes a simple, easily read, but rather competently written, psychology book. Personality, character development, religious values are the basic interests of the author.



HARKNESS, K. M. AND FORT, L. M., *Youth Studies Alcohol*. *Sanborn*, 123 pages.

Junior high school students will enjoy reading this interesting little book. It begins with a story: a basketball game, a party, three beers, a horrible accident, and remorse. Then the cause of it all. Alcohol has industrial and medical uses, and it has abuses. The abuses are all involved in taking alcohol as a drink. The why and the how are made clearly plain.



HOLLIS, CHRISTOPHER, *Lenin*. *Bruce*, 277 pages, \$2.50.

"Surveying his restless and daring career one keenly realizes how easily convertible, by the grace of God, such a life could be into one of heroic sanctity, into an apostolate like that of St. Francis Xavier. It required merely a change in the end pursued and the loyalty given. But if ever man hated God . . ."—is the way Dr. Hesslein, the editor, introduces us to Lenin. Mr. Hollis, British biographer, traces this restless revolutionary from youth to the grave, explaining him and evaluating him at every step.



HOLMES, JOHN HAYNES, *Rethinking Religion*. *Macmillan*, 249 pages, \$2.25.

Out of thirty years of liberal religious thinking, Dr. Holmes has carved his religious faith. It is, he protests, completely natural, non-supernatural, and its origin is found in the normal experience of man as a human product. Starting with this basis, he thinks through, employing scientific concepts at every step, to a belief in God, in the human soul, and in immortality. Prayer, of course, has enduring significance. We have here an excellent, closely reasoned, discussion of intelligent religion for an intelligent, mature man.



HORNEY, KAREN, *The Neurotic Personality of Our Time*. *Norton*, 299 pages, \$3.00.

Dr. Horney is a disciple of Freud, from whom, however, she deviates somewhat. She writes cogently of the underlying conditions predispos-

ing to neuroticism, including the simpler forms of anxiety, worry, and hostility found in most of us, but exaggerated in the neurotic. Anxiety drives the neurotic to defend himself. This he may do by direct attack, by substituting work or sex or some other interest for his anxiety, or by efforts to escape through forgetfulness, drink or similar methods. Dr. Horney's clear and reasoned analysis would be helpful to religious workers who must deal at times with folk of this sort.



HOUSER, J. DAVIN, *What People Want from Business*. McGraw-Hill, 250 pages, \$2.50.

The desire of workers is not merely for pay or promotions; and the desire of management is not merely for profits. Rather, both groups basically need a sense of fellowship and fairness, of cooperation and mutual interest. If these are discovered, suspicions will vanish, and problems of pay and promotions and profits will solve themselves. This is the theme song of an extremely suggestive and persuasive book, written by a man trained under Cubberley and Terman in the Dewey tradition.



HUTTON, ISABEL E., *Woman's Prime of Life*. Emerson, 150 pages, \$2.00.

The middle forties, when reproductive functions cease, should be a period of maturity, not of disintegration, for women. It should neither be feared nor disregarded, but understood and prepared for. Desirable hygienic, dietary, and psychological habits need to be formed. Dr. Hutton gives sound advice, both to the woman and those related to her, about this period.



KAUFMAN, GERALD L., *The Book of Time*. Messner, 287 pages, \$3.00.

Written for the "intellectually curious," this book presents in non-mathematical language the various concepts of time held by ordinary men, scientists, and philosophers. For a reader who interprets all that is in terms of cosmic unity and purpose, the reading of this book becomes a religious experience.



KROWS, MARION S., *The Hounds of Hastings*. Columbia U., 214 pages, \$1.90.

The author, who is an animal lover, moved to a town of seven thousand, and found herself increasingly involved in the care of stray, sickly, and unwanted animals. She was instrumental in developing community interest, and finally a branch of the Humane Society. In extremely readable form she describes the process. The book merits reading both because it is a good story, and because of the guidance it gives in how to stimulate community interest in a good cause.



KUNKEL, FRITZ, *Character, Growth, Education*. Lippincott, 348 pages, \$3.50.

Dr. Kunkel, the German child psychologist, offers a middle-ground reinterpretation of child development. He feels that the approach of individual psychology, which makes the child himself the frame of reference, is inadequate;

that social psychology, which places its emphasis upon sociological factors, is likewise inadequate. In their place he would emphasize the "We-consciousness," which makes the child, conscious of himself, conscious also of the larger society, a cooperator in a community which stresses the "We-ness" of life.

With this background, he carries the individual through early childhood, the school period, and adolescence. Conflict arises through lack of understanding of the principles of co-operation on the part of parents, and leads children to the egocentrism which is, he feels, the basic root of all social tensions in the modern world.—*Laird T. Hites*.



LAWTON, SHERMAN P., *Radio Drama*. Expression Co., 404 pages, \$2.75.

A teacher of radio and visual education endeavors to show, by careful illustration, what are the guiding principles in writing for radio presentation. Students learn by doing, therefore, the principles are constantly checked against the student's own work.



LESTER, MURIEL, *Kill or Cure*. Cokesbury, 135 pages, \$1.00.

Miss Lester's essay appeals to the Christian love of people as the key to Pandora's war box. Emotion-arousing episodes from the world war are related, showing how the common people longed for peace and brotherhood; and also showing what government and press did to block this longing. Love, Christian charity, and good sense are necessary in high places as well as low.



LINK, HENRY C., *The Rediscovery of Man*. Macmillan, 257 pages, \$1.75.

Personality, says Dr. Link, is at once a way of living and a philosophy of life. It makes inevitable a higher level of intellectual achievement.

Unlike his earlier *Return to Religion*, so unsatisfactory to those who believe that modern man should move forward into religion, this book does point forward. Personality is not a gift, but an achievement. People can modify themselves, develop fuller powers, mold their own lives. Dr. Link, with a wealth of illustration, restates the simple principles of mental health discovered by applied psychologists in recent years.



LIVING AND WORKING IN OUR COUNTRY. By Edna M. Baxter. Abingdon, 199 pages, \$1.00.

This volume has been prepared for the International Committee on Cooperation in publication, and is a unit on the Weekday Religious Education for Christian citizenship for persons five and six.

The course conceives of education as something done to the growing child with the teacher as the primary person in each situation. It is doubtful if a book can be produced on any other basis. Nine problems are ably presented, and in order to receive credit each of the nine hours has to be mastered whether it represents a vital interest or not. If the author had only

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said that the course or any part of it may be source material, all would be well.

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LUDLOW, LOUIS, *Hell or Heaven. Stratford*, 208 pages, \$2.00.

Hell is war, heaven is peace. The choice, for America, is obvious to vast numbers of people who do not want our nation entangled in any European conflict. How to keep out is the problem, and this Congressman Ludlow discusses.

He would have a Peace-Amendment to the Constitution, requiring a popular referendum, and he would have all profits removed from war. His book, written for popular reading, discusses various angles of the subject.

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MOLEY, RAYMOND, *Are We Movie-Made? Macy-Masius*, New York, 64 pages, \$1.00.

The Payne Fund financed an elaborate study of the influence of movies on delinquency and crime. Results were rather emphatic against the movies. Mortimer Adler of the University of Chicago criticized the techniques severely in a book entitled *Art and Prudence*, and showed that much social science research is not scientific. Professor Moley takes from Adler's book, at the request of representatives of the motion picture industry, those data relative to the movies, and shows that researches which prove that movies are deleterious to children are utterly inadequate to prove the case. So, what?

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MURRAY, ALFRED L., *Psychology for Christian Teachers. Round Table*, 245 pages, \$2.00.

The author is an active Baptist minister. Beginning with the tiny tots, he studies religious experiences centering in all sorts of life problems, and shows the contribution a well organized church school may make toward their solution. A book packed with concrete suggestions for ministers interested in religious education.

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O'NEILL, GEORGE, *The World's Classic. Job. Bruce*, 158 pages, \$2.75.

In this volume of the Religion and Culture Series, Father O'Neill, S.J., gives a beautiful, original rendering of the poem, prefaced by a careful and adequate introduction. Footnotes, where needed, aid in the interpretation of the text and in its understanding according to Catholic doctrine.

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PARKER, JAMES REID, *Academic Procession. Harcourt, Brace*, 281 pages, \$2.00.

An amusing caricature of the foibles of a small campus, showing the president, the chairman of the board, the professors and their wives, in some of the amusingly solemn situations which so frequently arise. Stereotyped faculty meetings, faculty teas, academic processions, and distinguished visitors . . . offer background for the satires.

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RACE, HENRIETTA V., *The Psychology of Learning Through Experience. Ginn*, 384 pages, \$2.00.

John Dewey and Edward Thorndike live again

in this book prepared for normal school use by a clinical psychologist. The author's approach begins with child experience. She describes a situation as it actually occurred, then analyzes it to discover the principles underlying, which are understood only in the light of actual conduct. The subjects covered are the ones usually (and inevitably) discussed in educational psychology. Supplementary readings are carefully selected.

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RANADE, RAMABAI, *Himself, the Autobiography of a Hindu Lady. Longmans*, 253 pages, \$2.00.

Katherine Van Akin Gates has translated from the Marathi language this life story of an Indian lady who at eleven was married to a mature educated modern Hindu judge, who developed and was educated under his guidance, and years later, at his death, became the leader of a powerful movement for the uplift of Hindu women. A beautiful story, which opens up to Western minds a whole world of religious living with which we are all too unfamiliar.

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ROHRER, PERRY L., *Let's Stay Married. Elgin (Illinois) Press*, 160 pages.

A clinical and consulting psychologist who has helped in the adjustment of many marital difficulties, describes typical experiences of many sorts, showing just what the difficulty was, how it developed to a crisis, what might have been done to prevent it, and what can be done to solve it. A practical, and extremely suggestive book.

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RUSTERHOLTZ, WALLACE P., *American Heretics and Saints. Manthorne & Burack*, 362 pages, \$3.50.

Sixteen American religious liberals and progressives, who have made contributions to the political, sociological and economic, as well as to the religious and theological thought of America, are included in this very stimulating volume. Four from each of the four American centuries are included, beginning with John Robinson and ending with John Haynes Holmes and Charles Francis Potter. Each of them represents the middle position between two extremes. While each sought freedom, he considered freedom as a means rather than an end. The author's position is that if liberalism is to triumph against militant atheism or fundamentalism, liberalism itself must become militant.

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SANGSTER, MARGARET E., *Little Letters to God. Round Table*, 149 pages, \$1.50.

About a hundred beautiful, intimate prayers on many aspects of life, some in prose and others in poetry, glowing in emotional warmth and confident faith.

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SCHAUSS, HAYYIM, *The Jewish Festivals. Union of American Hebrew Congregations, Cincinnati*, 320 pages, \$2.50.

Although written in Yiddish and translated with especial reference to the religious education of Jews, this book on Jewish festivals is il-

luminating for Gentiles as well. Each festival is taken up in its ancient setting, its evolution traced through the centuries, and its present observance described. Samuel Jaffe is the translator, Emanuel Gamoran writes the Introduction.



SCHOFIELD, J. N., *(The Historical Background of the Bible.)* Nelson, 333 pages, 7/6.

This is, in the narrower scope of the term, a history of Israel; and a good one. It does not sketch the history of the ancient East, as the title might imply, yet interweaves its immediate events and situations into the course of developments in Palestine. It uses comprehensively the results of archaeology, as any good history must. By the limitation of its topic it gives but scant attention to the growth of Israel's religion, and less to its literature. On the whole, the conclusions commend themselves; one may mention in particular the treatment of the Exodus and conquest. Less penetrating, though, is the account of the achievement of David; and Solomon's "wisdom" is not understood at all. It is unfortunate too that the ancient fiction of Isaiah's encouragement of Hezekiah in 701 is perpetuated in spite of the clear evidence of Isaiah 1. A final chapter of fifteen pages, presenting in outline the history of Palestine from 135 A.D. to the date of writing, will be found valuable for many readers.—W. A. Irwin.



SEABURY, DAVID, *Build Your Own Future.* Stokes, 314 pages, \$2.50.

Typically Seaburian in purpose and in tone. The good Doctor is a consulting psychologist, whose function in life is to help people live mentally hygienic lives—constructive, happy, useful. Non-technical in style and vocabulary, full of illustrations, this book presents Dr. Seabury's philosophy of success. Success means, for him, wholesome living with oneself and with others. The key is personal endeavor, intelligently guided, with a minimum of mental friction.



SHAVER, ERWIN, L., *The Worker's Conference Manual.* Abingdon, 113 pages, \$1.00.

This text by the educational secretary of Congregational-Christian Churches offers a good number of stimulating suggestions for making workers' conferences interesting and helpful. The writer draws upon a wide experience and gives some of the better plans for carrying on the present order. There are the common exhortations for general improvement, but one question as he reads whether we are not multiplying meetings, perpetuating ineffective religious teaching, and failing to meet the critical problems of a changing social order. Shaver does a good job of its kind, but is the kind useful to our needs?—E. J. Chave.



SHAW, CLIFFORD R., *Editor, Brothers in Crime.* U. of Chicago, 364 pages, \$3.00.

Is delinquency and crime the responsibility of parents, of community, or of the institutions in which the boys are incarcerated? This case study of five brothers, all of who became thieves

and robbers, implicates all three. It shows how Old World standards in a New World complexity breeds poverty and disintegration, how begging may result, how this will lead to thieving and worse. It shows what happens in "schools for crime," and how older delinquents influence younger children.

In the study all the sociological and psychological techniques were employed, and their uses are described, together with results discovered. Significant chapters interpret the problem, and show what modern sociology indicates as the way out. The problem is almost infinitely complicated.—Frank Meyerson.



SMITH, FRANK, *Thomas Paine, Liberator.* Stokes, 338 pages, \$3.00.

"Where liberty is, there is my country," said Franklin. "Where liberty is not, there is mine," countered Thomas Paine. A fearless thinker, logical and clear, motivated by courage, shrewdness and good sense. In this new biography, Mr. Smith vividly describes Paine's revolt against the sterility and injustice of autocratic rule, and by implication suggests that we need more men of his stripe today.



SMITH, ROBERT S., *The Art of Group Worship.* Abingdon, 105 pages, \$50.

Dr. Smith is professor of Christian Nurture in the Yale Divinity School. His book is an analytic study of conditions conducive to worship. It is filled with "shoulds" but has no description of actual worship services. One could wish that the author had taken sample services and let his principles arise out of concrete situations. The book has many ideas for the enrichment of worship and could be the basis for a satisfactory leadership course.



SOKOLOFF, BORIS, *Middle Age Is What You Make It.* Greystone, 204 pages, \$1.75.

A noted physiologist and cancer expert writes a book which is really educational. It informs the reader what makes for health and what makes for loss of health in middle age, and carefully avoids telling him to "do this" or "do not do that." Physical health, like mental, involves a balance of functions, which, in turn, depend on a functioning machinery. What this balance is, and how to maintain it, is Dr. Sokoloff's theme.



SOPER, EDMUND D., *The Religions of Mankind.* Abingdon, 364 pages, \$3.00.

President Soper has thoroughly revised this book, first issued in 1921. His interest has been in religion as a phase of human life. Although he treats the major religious systems, past and present, with meticulous historical care, his interest is more in the total picture than in its separate systems. Recent events have changed this picture. Recognizing these as the negative influences many of them are, he nevertheless challenges religious folk, Christians especially, to a kind of faith and life that will, he feels, reform the world.

SOULE, GEORGE. *The Future of Liberty.* *Macmillan*, \$2.00.

Mr. Soule seeks to prove that the old notion of liberty is inapplicable to present economic and social conditions, and that in the future it must mean something radically different, yet not incompatible with American traditions and principles. Liberty, of course, should not mean the right to starve and freeze and die; nor should it mean the privilege to exploit and enslave, or to make fat profits at the expense of labor and the consumer. The government cannot limit itself to police functions, or to that of umpire at a fight. It must regulate and control business, and protect the weak against the financially strong. Waste is anti-social; we cannot afford it. We cannot return to pioneer individualism; we must go forward to a rational system of co-operation. The book is addressed to intelligent Americans who believe in liberty and are not attracted by either socialism or communism.—*Victor S. Yarros.*



STEKOLL, HARRY. *Humanity Made to Order.* *Lee Furman*, 253 pages, \$2.50.

The Russian experiment is making progress very slowly. It had its rise in the eager hope of peasants and workers for a new brotherhood of man. Twenty years have developed little brotherhood, but a dictatorship which is imperialistic and brutal. The original plan has failed, because of the inherent nature of human nature. The present plan, which recognizes differences of intelligence and ability and rewards greater service, is yielding a new intelligentsia, which, Stekoll believes, will become the center of a new revolution, this time against the dictatorship.



STRANG, RUTH. *Counseling Techniques in College and Secondary School.* *Harper*, 159 pages, \$2.00.

In this, her third book in the field, Dr. Strang tells counselors how, actually, to go about their work. Two other books are to follow.

Records are first assembled covering numerous aspects of the student's personality, abilities, health, family life, scholastic record, among other data. Case studies, life histories, autobiographies, and ratings by the student and by others are employed. Observation yields other data. Then in the interview, or series of interviews, the whole is brought together in the impact of counselor and counselee.

Dr. Strong protests that her book is based on expert opinion rather than on basic research. A reader-counselor will find much of value to aid him in his work.—*Frank Meyerson.*



TALES FROM MANY LANDS. *Morehouse-Gorham*, 127 pages, paper, 50c.

These are, literally, tales from many lands—Africa and Asia, Latin America, in the United States and elsewhere—written for children of ten to thirteen years. They are excellent stories of what religion really is (making life richer and happier and better), and are exceedingly well written.

TOROSSIAN, ARAM. *A Guide to Aesthetics.* *Stanford U. Press*, 343 pages, \$3.25.

Professor Torossian writes for beginners, who know little formally about beauty or its appreciation. He writes of a wide range of art, including dancing and motion pictures, literature and drama, architecture, as well as the usually considered painting and drawing and sculpture. He treats of the organization and character and psychology of the experience of beauty, and of the function of the aesthetic experience in life. Can appreciation be learned? Can it be applied to religion, business, and other phases of life? How? A thorough-going treatment, interestingly written.



VAGTS, ALFRED. *The History of Militarism.* *Norton*, 510 pages, \$4.75.

The function of the military is a simple one: to win a war. The function of militarism is quite different: to make the military class a power in society—in education, in rank, in culture, in political control, a power which at length will control society in the interest of military-mindedness. The evolution from the simple military to the mass militarism of the present is succinctly told by Professor Vagts, formerly of Germany, now of America, and its implications for the future of society are indicated.



WHALE, J. S. *The Right to Believe.* *Scribners*, 132 pages, \$1.25.

The President of Cheshunt College, Cambridge University, has become a part of American religious life. The purpose of these seven lectures is to answer the important question: What is Christianity, and what has it to say and do for the people living down our street? The author comes close to answering the question and he does it in an original manner: the Christian message is able to answer human needs, all of them. This is stimulating and refreshing to the jaded, Gospel-hardened people living down our street.



WILLIAMS, JESSE F. *Personal Hygiene Applied.* *Saunders*, 627 pages, \$2.50.

Dr. Williams always brings together the physical aspects of life and their mental controls in the same picture. In this thoroughgoing revision of an earlier book he describes the physical side of life, particularly with reference to body hygiene, and shows how men can "live more and live better," but constantly interweaves the mental hygiene with the physical. It is in this that the human differs from his animal cousin.



WILLIAMSON, E. G. *Students and Occupations.* *Holt*, 437 pages, \$2.50.

Dr. Williamson is director of the testing bureau at the University of Minnesota. His work is to guide students into suitable occupations. As an aid, he has made this study of the principal types of occupation, presenting the types of ability required, the work to be done, the satisfactions to be achieved. Excellent reading references broaden the scope of the text.

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